

SCRIPTURAL ILLUSTRATION

OF THE

TWENTY-SIXTH AND TWENTY-SEVENTH ^{VERS}ES
OF THE FIRST CHAPTER OF GENESIS,

OR, THE

PURPOSE OF CHRIST'S INCARNATION DECLARED

Before the Creation of the First Adam.

“ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“ So God created man in his own image, in the image of God created he him; male and female created he them ”

ADDRESSED TO

MAN;

BY A LAYMAN OF THE ESTABLISHED CHURCH.

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INTRODUCTION.

THE reader is here presented with a very singular work ; being a Scriptural Illustration of the 26th and 27th verses of the First Chapter of Genesis, containing Jehovah's purpose of the Incarnation of God the Word made flesh, declared before the creation of the first Adam; to which the Fathers, in the early ages of the Church, have not assigned any definite meaning; and which, to this day, forms a portion of Scripture deemed incomprehensible.

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Did singularity constitute the only cause for publication, even one line of this book ought

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never to have been written; but if the omniscience of Jehovah is duly estimated, and the object eternally designed by the Incarnation of the divine Word, or Son of God—resulting in the salvation of mankind by the sacrifice of Christ—is fully appreciated, agreeably to the entire volume of revelation, from the foundation of the world to the advent of Immanuel, God manifest in the flesh; it will then be found, that the 26th and 27th verses of the first chapter of Genesis, do, in their comprehensive and completed meaning, certainly, infold the entire contents of the Law and the Gospel; and as such, that the very brief, but most amazingly significant history of the creation of man, forming the subject of this small treatise, may justly be regarded as an epitome of all sacred writ.

In continuance, it may be observed, that notwithstanding those endless diversities of opinions which are entertained by different

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Trinitarian communities, yet in this work there will be found so entire an absence of all that asperity of feeling, the result of conflicting opinions—and of which infidels of our day avail themselves so largely, for the ultimate gratification of their sinister purposes—that even the openly avowed heretic may peruse and compare the views here advanced and advocated, without any actual cause of complaint.

In the second place, attention to the work is earnestly invited, which certainly has a tendency rather to allay than increase the schisms existing in the church of Christ, because the writer believes that faith is more a matter for consideration between the Creator and his creature Man, than our fathers, probably with the best intentions, seem to have been aware of.

In conclusion, comparison between the written word of God, and the arguments put forward

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in every part of this treatise, can alone be deemed of sufficient authority for the rejection or acceptation of the truths designed to be established, because the sacred text alone can be admitted as a competent authority for decision ; and to which, on all occasions, the reader is respectfully referred and recommended.

THE AUTHOR.

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CHAP. I.

The Divine Properties of Jehovah briefly spoken of, and meaning of the words "Image and Likeness" in God and Man, entered upon.

THE history of the creation is the foundation of all religion, for without knowing his origin, man could have no just conception of his duty as a rational agent and a social being: resting on any other basis, all human knowledge and legislation must of necessity be inefficient for the preservation of public order, and wholly inadequate for man's instruction and government in the principles and practice of a holy life—and we know that without holiness, no man shall see the Lord. As the illustration of that small portion of the written word of God, with which I am about to present the

reader, is the declared purpose of the Incarnation of the Word, the Son of God, uttered before the creation of our great progenitor, the first Adam, who was of the earth earthy, it cannot, I think, be deemed needless, or irrelevant to my plan in writing this small treatise, briefly to glance at some of the Divine properties of Jehovah; because the eternally distinct Person, and the Divinity of the Creator, and likewise the nature of the exposition designed to be offered for your examination, are indissolubly connected, and appear to me to require some introductory observations of that kind.

The properties of Jehovah do alone constitute infinite perfection; he only is eternal, self-existing, and immutable, and the invisible and only true God, and supreme Creator of all things, through the co-equally divine power of his Son, the Word made flesh; and if we connect with his Omniscience, the Omnipotence of the Deity, we effect an act of condensity which forms the most comprehensive approximation to the Divine Infinitude of Jehovah, which the very minute inferiority of finite intelligence is capable of exercising. God is a Spirit—he is light, without the least

possible shade or alloy of darkness, and can alone see, feel, and comprehend that one and the same spiritual likeness, which co-equally actuates, or by concurrence operates, in every Person of the Godhead, and in all the parts of Jehovah's amazing and stupendous creations. The Bible assures us that God is the same yesterday, to-day, and for ever; and further adds, "known unto God are all his works from the beginning;" by which exposition of mental infinitude we clearly perceive, that what we (speaking after the manner of men) call past, present, and future, to a Being infinitely wise, comprises one connected, entire, and omnipresent whole, and constitutes the immutability of the Divine nature and character; and hence of evident and undeniable necessity it follows, that, before the creation of the first Adam—the great progenitor of our race—present to the Divine prescience were the fall of Man, his redemption by the incarnation and death of God, the Word made flesh, and also the fate of man, both in time and in eternity, alike individually and collectively. After these short and prefatory remarks, I shall cite from the first chapter of Genesis the

26th and 27th verses, because a scriptural elucidation of their meaning forms the groundwork of this small volume.

“ And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“ So God created man in his own image, in the image of God created he him : male and female created he them.”

Such is the account which we have of the creation of man, after which the Deity conferred his blessing on our first parents in this form of words :

“ And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

Having made these requisite insertions from the Bible, I will forthwith enter upon my work by some remarks on the 26th verse, where we are told, “ And God said, Let us make

man in our image, after our likeness." •Biblical writers have justly observed, that the plural pronoun "us," is the first demonstration of a Trinity of Persons in the Godhead of Jehovah ; and the selection of that word is judicious and appropriate in the highest degree, if we are but sufficiently attentive to bear in mind that the words, "Let us make man," &c. were spoken preparatory to the formation of the origin of our race. It is equally necessary to remember, that this Divine revelation, which is the first that connects itself with the Creator and his creature man personally, could not, from the amazing mystery in which its extensive import was infolded, be with perfect propriety regarded as a positive declaration of a Trinity of Persons ; yet that which was but indicative of a most certain truth, must not be by us received in a loose or vague light ; because, in possession of the entire written word of God, we shall, by a little attention on our own part, be satisfied that the language, "Let us make man in our image, after our likeness," becomes to us a positive declaration, and our authority to receive the language in question in that and no other light, is founded on the

authority of God himself. "Go forth, (said the Redeemer to his disciples,) and baptize every creature, beginning at Jerusalem, in the name of the Father, and of the Son, and of the Holy Ghost."

Had Jehovah permitted the inspired Hebrew Legislator to close the narrative of the creation of the first man at the end of the 26th verse, chap. i. of Genesis, such a cessation in the detail would have rendered very intricate the sense of the words, "image and likeness," and would also, in some measure, have obscured the glory of the Word, the Son of God; but the contents of the 27th or following verse, establishes individual personality, and can only refer to him whom the Father himself has caused to be named Immanuel, God with us.

"So God created man in his own image, in the image of God created he him: male and female created he them."

When Jehovah said, "Let us make man in our image, after our likeness," he began with the co-equal Divinity or same spiritual likeness of each Person comprehended in the Godhead; but when he says, "So God created man in his own image, in the image of God

created he him : male and female created he them," we indubitably establish a personal identity between that individual now spoken of and the Lord's Christ ; and by a reference to the Gospel according to St. John, it is clearly manifest, and accords with every part of prediction on that head, that the divine Person individually appointed to possess, at one and the same time, the divine and human natures, must be none other than the Word made flesh. The evangelist, at the outset of his Gospel, speaks thus of the divinity and humanity of the Creator :—

“ In the beginning was the Word, and the Word was with God, and the Word was God.

“ The same was in the beginning with God.

“ All things were made by him ; and without him was not any thing made that was made.

“ In him was life ; and the life was the light of men.

“ And the Light shineth in darkness ; and the darkness comprehended it not.

“ There was a man sent from God, whose name was John.

“The same came for a witness, to bear witness of the Light, that all men through him might believe.

“He was not that Light, but was sent to bear witness of that Light.

“That was the true Light, which lighteth every man that cometh into the world.

“He was in the world, and the world was made by him, and the world knew him not.

“He came to his own, and his own received him not.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

“And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

The last verse is at once decisive and confirmatory of that point of argument sought to be demonstrated; because it establishes this important truth, viz. that when Moses by inspi-

ration tells us, "So God created man in his own image, in the image of God created he him, male and female created he them," the Hebrew legislator speaks of the Word or eternally begotten Son of the Father, who was God and Man in one Christ.

I think it will not be out of place here to advance some observations on the words, "Let us make man in our image, after our likeness;" and then to connect with that language some very brief but requisite proofs of the distinct person, but co-equal divinity of the Redeemer with the other persons of the Triune Godhead.

In the first place, the words spoken are regarded by the other persons to whom they are addressed, as the language of justly assumed and admitted co-equality; and the immediate execution of the expressed intention to create man does most incontrovertibly confirm this fact; and by referring to a small portion of, sacred writ we shall be convinced that the individual personage in question receives that declared co-equality in his own divine right from Jehovah himself, by the prophet Zechariah, who in chap. xiii. 7. speaks thus of the death, &c. of Christ:—

“Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts : smite the shepherd, and the sheep shall be scattered : and I will turn mine hand upon the little ones.”

The first thing observable and requiring notice in the above verse is the word shepherd, which name, whenever used in scripture and in connexion with the Deity, is applied personally and exclusively to Christ ; but when this shepherd is expressly declared to be a man, and the fellow (or equal) of Jehovah, the divine and human natures of the Mediator are at once asserted to constitute one distinct person in the eternal purpose of the Deity ; and most assuredly this fellowship or co-equality could only consist in that one and the same spiritual likeness which co-equally and co-eternally constituted the Divinity of the Triune God.

Hitherto I have dwelt intentionally on the distinct person and like spiritual divinity of the Father and the Word ; concerning the word image, and its positive and real import, as used by Moses, with respect to its relation to man, it will in an especial manner be treated on in its due place and time ; but it is now

necessary continuously to investigate the, Mo-
saic narrative, and to speak concerning the
person and office of the Holy Ghost.

In chap. ii. 7. Moses resumes, and makes
this addition to his former account of the crea-
tion of the first Adam :—

“ And the Lord God formed man of the
dust of the ground, and breathed into his nos-
trils the breath of life; and man became a
living soul.”

Language of an analogous kind with this is
used in the 20th chapter of St. John's Gospel,
showing us the distinct person and same spi-
ritual likeness of the Holy Ghost with the
other persons of the Godhead of Jehovah; a
part of which chapter I will insert.

“ Then the same day, at evening, being
the first day of the week, when the doors
were shut where the disciples were assembled
for fear of the Jews, came Jesus, and stood in
the midst, and said unto them, Peace be unto
you.

“ And when he had so said, he showed
unto them his hands and his side. Then were
the disciples glad when they saw the Lord.

“ Then said Jesus unto them again,

Peace be unto you : as my Father hath sent me, even so send I you.

“And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.”

For a further example of the distinct personality and office of the Holy Ghost, as the giver of all human life, alike of the first Adam, who was of the earth earthy, and of the second Adam, who is the Lord from heaven, I will quote from the sacred text a part of the discourse of the angel to the Virgin Mother of our Lord, on his visit of annunciation. Luke i. verse 35.

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God.”

In all these instances we see the distinct personality and the divinity of the Holy Spirit. When, therefore, the first created man received the gift of life, or a particle of the Spirit of Jehovah, he became a creature supremely distinguished above all others, as a being in pos-

session of a reasonable soul and human, flesh subsisting; and this reason it is which is the distinguishing pre-eminence of our race, and which qualified man for that dominion over all the inferior creatures, designed only for time, and directed in their wants and appetites by mere instinct; whereas the soul of man is eternal and indestructible, and reason points out with perfect clearness that a creature, made for the glory of God, and alone qualified and designed to hold communion with his Maker, must himself be both a subordinate and an accountable being, and that obedience to his Creator is his reasonable, bounden duty.*

* In the 12th chapter of St. Matthew, it is thus written concerning the Holy Ghost:—

Verse 31. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

32. "And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Since the Holy Ghost proceedeth from the Father and the Son, and is consubstantial with them, to blaspheme the Holy Ghost, is to blaspheme Trinity in Unity, and Unity in Trinity, and therefore shall not be forgiven, neither in this world, neither in the world to come.

Moses having shown us that man is possessed of the same spiritual likeness as Jehovah, pursues his detail of succeeding events, and at verse 8th speaks thus:—

“ And God planted a garden eastward in Eden, and there he put the man whom he had formed.

“ And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil.

“ And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. “

“ And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat,

“ But of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

The Creator having planted the garden of Eden, and caused an immediate and most abundant production of every requisite for the sustenance of man, put Adam into this garden, to dress it and to keep it; hereby indicating

that man was designed for a state of labour—for this act on the part of the Deity was intended as a preparatory step to man's earning his bread by the sweat of his brow; the Omniscient having the fall of our first parents before him. Moses then proceeds to inform us—

“And the Lord God said, It is not good that man should be alone; I will make him an helpmeet for him.”

But as the husband is, by the ordinance of the Lord, the head of his wife, so Adam was called to exercise a proof of that universal dominion over all the other creatures, prior to the formation of the helpmeet for him, now about to be created.

Moses then tells us that the creatures previously made were brought unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

“And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

“And the Lord God caused a deep

sleep to fall upon Adam, and he slept ; and he took one of his ribs, and closed up the flesh instead thereof ;

“ And the rib, which the Lord had taken from man, made he a woman, and brought her unto the man.

“ And Adam said, This is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of man.

“ Therefore shall a man leave his father, and his mother, and cleave unto his wife : and they shall be one flesh.

“ And they were both naked, the man and his wife, and were not ashamed.”

Some cursory remarks on the most prominent parts of what I have just cited from the Bible seem to me now requisite. We here see Adam exercising his dominion or lordship, by bestowing names on the living creatures, which the Creator approved of and confirmed ; after which follows the creation of Eve, by the extraction (while the man slept) of a part of his side ; of which part or rib the Creator made a woman, and brought her unto the man. Recognition on the part of Adam, on beholding

the woman, was instantaneous, and he exclaimed, "This is now bone of my bones, and flesh of my flesh;" which is a most comprehensive form and declaration of acknowledging the sameness of self with self. On this help-meet the man again exercised his privilege of bestowing the name of Woman, because she was taken out of man; after which, Adam, still under the influence of God the Spirit, or Holy Ghost, made this prophetic assertion, which continues, and will remain in force through all succeeding time:—"Therefore shall a man leave his father and his mother, and cleave unto his wife: and they shall be one flesh."

Moses then concludes the chapter, by adding what I think may fairly be called a testimony of the innocence and purity of our first parents; it is this:—

"And they were both naked, the man and his wife, and were not ashamed."

The absence of shame in a state of nudity, may, I think, be easily accounted for; because man, at the time of which we are now speaking, was immortal, perfectly holy and happy, and the condition of his life incomprehensible to our

understanding ; and where guilt or sin had in no possible or conceivable sense received an existence, there could be neither cause for or consciousness of shame.

CHAP. II.

The Serpent deceiveth Eve—Man's Fall—The Punishment of Mankind—Paradise lost.

WE now arrive at the deplorable defection of our first parents, or the fall of man, and the ruin of our race. The colloquy between the woman and the serpent is sufficiently familiar to readers generally, so that the insertion of the whole does not appear to be absolutely necessary, and I am apprehensive of expatiating too largely on a subject which in itself would justly seem to demand an entire treatise. I therefore think that it will be found commensurate with the present occasion to treat as matter of detail and comment those indisputably necessary occurrences which led to the entrance of sin and death at the same moment into our world, and which induced the eternally-begotten Son of God, "whose goings forth have been ever of old, from everlasting," to declare in virtue of the prescience of his own eternal Divinity, his own purposed incarnation, anterior to the creation of

the first-made man ; for it is the assumption of his and our bodily and human nature, infolded in the enigmatical word "image," which principally constitutes the subject of this work, at which I am anxious to arrive, having already spoken of the distinct persons, but co-equal divinity, of the Triune Godhead.

Moses, in his inspired account of the fall of man, sets out with a declaration of the amazing subtilty of the serpent above that of any of the beasts of the field, and which we are told thus addressed the woman :—" Yea, hath God said, ' Ye shall not eat of every tree of the garden ?' " The woman answered, " We may eat of the fruit of the trees of the garden : but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." This expression shows us how fully and extensively apprised the woman was of the pernicious and damnatory nature of the forbidden fruit ; for she does not confine her sense of guilt, and the punishment consequent thereon, to the act of tasting only, but further asserts that simply touching the fruit would assuredly entail the punishment of death upon man. To this

truth the serpent, who "was a liar from the beginning," replied by a mendacious contradiction of the Creator:—"Ye shall not surely die;" and then, with specious guile and hidden subtilty of purpose, tells the woman that God knew that they should be as gods, by knowing good from evil; and further, by implication, added, that God was desirous of keeping this vast and desirable extent of knowledge from them, to the end that in this particular they might not be like or equal unto himself. The woman, considering from this discourse that the tree was good for food, and as it possessed an agreeable appearance, and was a tree to be desired to make one wise, ate of the fruit, and gave of it to her husband, who with herself became a partaker of their common transgression and iniquity; and, behold "their eyes were opened, and they knew that they were naked," and became fully aware of what it was to be wise beyond what had been commanded them. They saw that they had forfeited and lost that immortality in which their Maker had originally created them; and shame, the certain attendant on guilt, and the future indweller and companion of man, suggested the necessity

and propriety of sewing together the fig-leaves, whereof to make them aprons to conceal their nakedness. For as to that state of original righteousness and purity in which they stood before their Creator when first formed, and which induced him to say that all was superlatively good, these properties—innocence and immortality, which were held conditionally—were lost for ever, and could only be regained (for us) by the Divine Word becoming flesh, or his being God and man in one Christ.

The omniscient Creator, who is omnipresent in a peculiar and an especial manner with his own divine and spiritual likeness, the soul of man, determined at once to execute judgment and justice on our sinful and greatly fallen progenitors, who had heard the voice of the Lord God in the garden, and hid themselves (as they weakly imagined) from his presence among the trees of the garden; the Lord God then called unto Adam, and, speaking after the manner of a man, said unto him, "Where art thou?"

"And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

The Creator inquired, "Who told thee that

thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

These queries were a virtual accusation of Adam, who, perplexed and awed by the extremity in which, for the first time, he now stood in the presence of his Creator, gave an evasive answer to the questions put to him—first, by imputing the cause of his sin to the woman, and then, by implication, charging the Lord God himself as accessory to his fall, in his character of Creator of the woman.

“And the man said, The woman that thou gavest to be with me, she gave me of the tree, and I did eat.”

The Lord God, on being thus referred to the woman, said, “What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

“And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

“And I will put enmity between thee and the woman, and between thy seed and her seed;

it shall bruise thy head, and thou shalt bruise his heel.

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

“Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, and unto dust shalt thou return.”

Adam, who, in the first instance, had declared that his wife should be called woman, because she had been taken out of man, now bestowed on her the name of Eve, because she should be the mother of all living; and thus, prospectively, of that Seed which should bruise the

head of the serpent. The Mosaic account then adds—

“Unto Adam also and to his wife did the Lord God make coats of skins,* and clothed them.

“And the Lord God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever :

“Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

“So he drove out the man ; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”

Such is the inspired revelation of the fall and expulsion of man from the garden of Eden, when the first created of our race stepped into what is so rightly and emphatically styled the valley of the shadow of death ; of the figura-

* Commentators have generally thought, that the animals from which the skins were taken to make coats for Adam and his wife Eve, were sacrificed ; and as the food now appointed for man did not include flesh, this consideration seems strongly to favour, though not absolutely to confirm, that opinion.

tive or symbolical language respecting the cherubims guarding the tree of life, I do not think that I am justified in advancing anything in the shape of conjecture; it therefore, only now remains to speak shortly respecting the seed of the woman that should bruise the head of the serpent, and then to establish, by the truth of the written word of God, the evident and positive import of the word "image," used in the Mosaic account of the creation of man.

In attempting to speak of the seed of the woman that should bruise the head of the serpent, it may not be out of place shortly to examine the circumstances connected with the birth of Cain and Abel, and the first institution of public worship by the Word, the Son of God; so much, therefore, of the fourth chapter of Genesis as has immediate relation to my subject, I will now insert, and also connect requisite observations with the different parts cited as I proceed in the detail.

"And Adam knew his wife, and she conceived, and bare Cain, and said, I have gotten *the* man from the Lord."

Eve, though a believer, and assured of the verity of the promise, that the seed of the wo-

man should bruise the head of the serpent, yet, in the absence of all subsequent prediction, erred greatly; and, looking to the ordinary course of nature, and remembering that she was to be the mother of all proceeding or future life, she exclaimed on the birth of Cain, "I have gotten *the* man from the Lord." For she did not perceive that the Redeemer spake not of seeds, as of many, but, on the contrary, that the words "seed of the woman," had respect to the woman alone, and entirely excluded, in every possible way and sense, mortal paternity, and which seed, as I have already pointed out, related to the Divine Word, or only begotten Son of God, through the operation of the Holy Ghost.

We are next told, that the birth of Abel followed that of Cain, and that Abel (a type of Christ) was a keeper of sheep, but Cain was a tiller of the ground; it is then added, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

"And Abel, he also brought of the firstlings of the flock, and of the fat thereof, and the Lord had respect unto Abel and to his offering.

“But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.”

This is the first recorded institution of public worship by Almighty God, of which mention is made in the sacred writings, and at which the assembled inhabitants of the earth were present; the brothers, Cain and Abel, brought such offerings as each respectively possessed—for a man is accepted according to that which he hath, and not according to that which he hath not. Now Adam begat these children in his own and vitiated spiritual likeness, and after his own corrupted and natural image; and they, according to the general order of man at large, were born the children of wrath, and, as such, stood in need of a Mediator, or an atonement for sin, in the like manner as man in our own day. Christ was present in his character of the Head of his church, and shows us, that to his office of Creator and Governor of all things which were made by him, the office of Judge of the quick and of the dead is appended—for Christ acted judicially by the rejection of Cain and his offering, and equally so in his acceptance of righteous Abel and his offering, and

which was accepted on account of Abel's faith. That in the offerings brought to the altar of the Deity, (whether a mound of earth or a pile of unhewn stones, is not at all material,) there was intrinsically neither power nor virtue of any kind for the remission of sins, the worshippers must well have known; and the reception or respect entertained for Abel and his offering, was the consequence of faith in the blood-shedding of the antitype, the seed of the woman, that should bruise the head of the serpent. The law, given after the exode of Israel from Egypt, proves to us, that God out of Christ is a consuming fire, and that salvation is alone offered to man by and through the sacrifice of the Lamb slain from the foundation of the world. But further, the judicial proceedings of the Redeemer in the instances of Cain and Abel, are figurative and confirmatory of Christ's conduct in the day of judgment, when we are told, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Then shall he say also to them on the left hand, Depart from me,

ye cursed, into everlasting fire, prepared for the devil and his angels."

I will here copy from the Dissertations of the pious and learned Francis Lee, M.D., (which work contains a critical commentary on the most difficult places of the book of Genesis,) a few portions of the contents of the pages 192 and 194, which appear most intimately to stand in direct relation with the promise, of which the words "seed of the woman," form both a principal and prominent part.

'It was an ancient opinion, that to all human generation there was required a twofold seed—masculine and feminine: which hypothesis being exploded as unphilosophical, there was another substituted, far better answering most of the phenomena of nature, which is that of the multiplication of mankind *ex ovo*, as indeed of all other animals whatsoever. Let it suffice to observe, that, according to this new theory of generation, all that are born of a woman are universally the seed of the man—one only exception admitted: also, that the promised person who could properly be called the seed of the woman, must be born of an immaculate

virgin; not according to the will (and lust) of man, but according to the will (and love) of God: and also, that this Holy Thing, so conceived, born without the knowledge and will of man, and without taint of the polluted vermicular life, must moreover rightly be called the Son of God: and that even according to the humanity, like as Adam was so denominated. Now, if according to this theory, the seed of the serpent, and its verminating principle, be understood in the ground of nature, it will be most easy to apprehend what the subduing of that must mean, and what the treading upon its power is; and who only can bruise the head thereof, according to the Divine process of the renovation of nature, which will then appear beautiful and uniform.' .

Having said that the redemption of man by the sacrifice of Christ, was infolded in the promise that the seed of the woman should bruise the head of the serpent; and having further pointed out, from the first recorded institution of public worship by Christ, the Head of his church—that the blood of the victim was clearly understood to possess no innate power for the remission of sin, because there was an entire

absence in the victims sacrificed of the Divine Essence of Jehovah, it follows of necessity that this promised seed of the woman must be, in the fulness of time, the great and real anti-type of the victims, through all intervening ages, unto the advent of the Divine Reality himself, when oblatory worship should cease, there being nothing of a figurative kind remaining to be typified. Noah, as we have seen, brought the rite of sacrifice from the antediluvian world; and Abraham, eminent for his piety, to which the Deity has given this testimony—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him"—the amount of which was this, "In thee shall all the families of the earth be blessed." Now Abraham (by faith) saw Christ's day afar off, and rejoiced; and in the blood of the victims sacrificed, recognized a type of the blood of the seed of the woman, who by descent should be of Abraham's family, and, as we are afterwards shown by inspired Jacob, on his death-bed, should be of the royal

tribe of Judah, and of the house of David. For genealogies were instituted on Christ's account ; and these alike prove, in the Old and New Testaments, that in his lineage, Christ, as the seed of a virgin woman, was in truth an Hebrew of the Hebrews, and therefore he that should bruise the head of the serpent.

CHAP. III.

The meaning of the word "Image," used by Moses in his Account of the Creation of the First Man.

HAVING now disposed of such preliminary matter as appeared to be imperatively called for on the introduction of my subject, I will insert the 26th and 27th verses of the first, and the 7th verse of the second chapter of Genesis, and attempt a scriptural proof of the word image, as it relates to the first Adam, who was in his origin of the earth, earthy; and then examine the human and bodily nature of the first man's anti-type, or of the second Adam, who is the Lord from heaven; and apply the meaning of the word image to each of those persons in his human nature individually.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“ So God created man in his own image, in the image of God created he him, male and female created he them.

“ And th● Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.”

In the first place, when the divine revelation informs us that God said, “ Let us make man in our image, &c. Jehovah begins, as we shall positively see from a corresponding part of Holy Writ, with a declaration or record of the co-equal and co-eternal spiritual likeness of each individual person of the Triune Godhead : for though he does not make mention of each separate individual by the name of the Father, the Word, and the Spirit, yet all are equally comprehended in the plural pronoun “ us,” and in that extensive light intended to be understood by us, though contained in so brief but comprehensive mode of speech. The justice of this construction will, I think, be both evident and intelligible by my citing a verse, 1 John, v. 7. “ For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.” Therefore, when Jehovah

says, "Let us make man," &c. he presents us with a declaration of his purpose, containing a record of his own Divinity, which is, in fact, to commence with that one and the same spiritual likeness of God the Father, God the Son, and God the Holy Ghost, as being contained in the Divine Unity of the Godhead of Jehovah. But further, the language of the 27th verse is that of consultation, in which the evidently high and eminent concern of the Deity and of future living dust, just about to receive life, are intimately interwoven in the persons of the Creator and the creature; yet this 26th verse does not specifically establish personal identity; but the precise and particular individuality which is required is unequivocally carried out in the consecutive or 27th verse, where a form of words, especially direct, is intentionally employed, and God the Word, made flesh, is so manifestly personified, in accordance with future revelation in the volume of Holy Writ, that readers, even superficially acquainted with the contents of the Bible, will not, it may be fairly inferred, require more than insertion without comment in confirmation of so evident a fact. The verse in question runs thus:—"So God created man in

HIS own image, in the image of God created he him: male and female created he them."

The first application of scripture which I shall make to my subject is the beginning of the first Epistle general of St. John, where he describes the person of Christ, in whom we have eternal life, by a communion with God.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life:

"(For the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life, which was with the Father, and was manifested unto us.)

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

"And these things write we unto you, that our joy may be full."

It has been observed that the evangelist, after the manner of the sacred history of the creation, commences his observations on the divine and human nature of the Word, the Son of God, from the beginning of his creations: a method of

proceeding admirably calculated to reconcile, and at the same time to connect and confirm that one and the same truth (redemption by the sacrifice of Christ) contained equally in the Old and New Testaments, and which mode of acting had also an evident tendency to establish more firmly the early Hebrew converts in the full assurance of the verity of the Christian faith. In speaking of the Divinity of Christ, St. John sets out by telling us, "In the beginning was the Word," &c. and again, when speaking of the Redeemer's humanity, he begins thus, "That which was from the beginning;" plainly intending to show us, in both these cases, that the Divine Word, "whose goings forth had been ever of old, from everlasting," was an eternal indweller in the bosom of the Father, after the manner in which the word of living man is an indweller in the bosom of man, and that the Father was never without him. In speaking of the human nature of Christ, the evangelist begins with an enumeration of three of the five senses, and which indeed are the most effectually pre-eminent in conveying to the minds of rational creatures a conviction of Christ's corporeality, viz. the senses of hearing, of sight,

and of touch ; these being properties with which the Omniscient endowed man for his guidance, instruction, and mental conviction. St. John says, "That which was from the beginning, which we have heard." The assertion of having heard the natural and human voice of Christ, is here first made a proof of his manifestation in the flesh, and an auricular proof, according to the natural speech of man generally, and must be regarded and received as *viva voce* evidence of Christ's similarity in this respect with mankind universally. The evangelist next adduces, for the conviction of those to whom his epistle was more immediately addressed, the sense of sight, which he makes an additional proof of Christ's participation of his and our common human nature, by using this double form of expression with regard to the sight, in order to make a deeper impression on our feelings, viz. "which we have seen with our eyes, which we have looked upon." In this language, St. John presents us with progressive and enlarged testimony of our Lord's real humanity ; since many things are indeed audible which at the same time are not visible—so that we here have all possible reality with regard to the person of

Christ which can be required, as the result of hearing and of sight in God the Word made flesh, in common with the race of man. But further, that nothing defective in point of evidence for reasonable credibility might be wanting, either to the early or succeeding Gentile converts to the Christian faith, St. John adjoins as a superior and more convincing test of substance, the sense of touch or feeling to those of hearing and seeing, and gives us, by way of a more positive and certain description, those truly remarkable and significant words with regard to the bodily substance of our Lord Jesus Christ—"and our hands have handled of the Word of Life."

Out of this concluding part of the evangelist's description of our Lord's human nature a question arises, the explanation of which lays the foundation for this work :—What is referred to when Jehovah said, "Let us make man in our image, after our likeness?" I answer, that, in its primary sense, this symbolical word *image* has reference to the material or human body of the first Adam, who was of the earth, earthy, but that in its secondary and highest signification, the word *image* relates to the seed of the woman,

which is Christ, and therefore to the corporeality of both their persons; because if any thing of an intricate or doubtful nature should be pleaded with regard to the persons of the Godhead, by the specious subtlety or sophistry of unbelievers, equally unwise and inconsiderate, the poverty and inefficiency of such argument become most apparent, when the whole amount of prediction on this head, delivered at different and widely distant periods of time, present one unvarying accordance with the decisive contents of this 27th verse of the first chapter of Genesis, where the language assumes a new and distinct feature of personal identity, in these words:—

“ So God created man in HIS own image, in the image of God created he him: male and female created he them;” which relates exclusively to God the Word made flesh.

The task which now devolves on me is to establish scripturally that the word *image*, used in the inspired history of the creation, relates alike to the humanity of the first Adam and of Christ, and that the word *likeness* has reference exclusively to the spiritual likeness of Jehovah and the soul or spirit of man.

We know that “ God is a spirit,” and further,

that, "no man hath seen God at any time." Moses, when leading Israel in the wilderness, addressed the Deity thus, "I beseech thee, show me thy glory."

"And he said, I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

"And he said, 'Thou canst not see my face: for there shall no man see me, and live.'
Exod. xxxiii.

This absolute declaration made to Moses, and coming directly from God himself, who cannot lie, is at once decisive and confirmatory of this divine truth, that what the evangelist says "was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life," could not by possibility be any other substance or person than the natural image of the first Adam, and of Christ (as the seed of the woman), to the exclusion of mortal paternity, and who was eternally destined to bruise the head of the serpent. So that when Moses was divinely commissioned to tell us—"And

God said, Let us make man in our image, after our likeness," these words contain the declared purpose of Christ's incarnation, uttered before the creation of the first man; and in this same brief expression we behold the fall of man and the entrance of death and sin at the same moment into our world, and yet the salvation of man asserted by the sacrifice of the "Lamb slain from the foundation of the world;" and consequently see that "known unto God are all his works from the beginning," and that present to the omniscience of Christ the creator were all events to occur in time, even before life was given to the origin of our race in the person of the first-made man. But further, that the word *image* finds its only just construction in the sense to which I have applied it, will be apparent on the investigation and comparison of many corresponding parts of scripture. Isaiah, xl. 18. puts these remarkable inquiries to the Israelites,—“To whom, then, will ye liken God, or what likeness will ye compare unto him?” clearly intimating the invisibility of that spiritual likeness. When, therefore, St. John, in reference to Christ's humanity, exhibits in the person of the Redeemer the qualities or

properties of sound or speech, and then super-adds those of hearing and touch, for the instruction of the early converts to Christianity and the church universal, he furnishes us with those tests, which the most fastidious scrutiny can assume to be requisite for the mental perception and information of rational beings, by exhibiting those essential qualities which an infinitely wise Creator deemed indispensable to man in a finite but sufficient measure to possess with himself, to the end that an accountable creature, destined both for time and eternity, created for the glory of God, and possessed of a rational mind, and thence exclusively designed, because thus supremely enabled, to hold communion with his Maker, might discern, first in the person of man himself, and then in the like human nature of God the Word made flesh, all those same properties common to ourselves, and contained or concentrated in the mortal image of God and man in the person of one Christ.

Although the written word of God furnishes us with many testimonies that by the word *image* is meant the material body of the Adam and of Christ, and that the word *likeness*, when taken in connexion with God and man, can

alone be applied, with perfect propriety and sacred truth, to that spiritual likeness, or same Divinity of the Father, the Word, and the Spirit; yet one more proof in support of the signification of the words *image* and *likeness* will be given in this chapter,—which is in Deuteronomy xii. 4, where Moses, after exhorting the children of Israel to obedience, teaches the invisibility of the spiritual likeness of Jehovah, in a manner opposite, but yet apposite to that in which the evangelist speaks of the human nature of the Christ, the Son of God:—

“And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words; but ye saw no similitude; only ye heard a voice.” •

Here Jehovah is earnestly explicit in guarding the Israelites against idolatry, by representing to them that the divine essence or spirituality of his nature is indiscernible, and man realizes in himself the possession and agency of that same spiritual, invisible, and incorporeal essence or divinity of his Maker, and alike avowedly imperceptible. St. Paul, in writing to the Corinthians, says, “What,

know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" And Christ, when speaking of his death and resurrection, says, "Destroy this temple, (his body,) and in three days I will raise it up again." So that when Moses uses this language, "And God said, Let us make man in our image," he spake in reference to the temple, or material image of Adam, and also of the like material temple, or bodily image of that seed of woman, excluding human paternity, inasmuch as the Word made flesh was the eternally begotten Son of the Father; and Saint John asserts the natural image of the second Adam, by commencing his first epistle general thus—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life." Inasmuch, then, as the word "image" has relation to the corporeality of the first Adam and the Lord Christ, the consultation held by the Trinity before the creation of man comprehends or infolds the declared purpose of Christ's incar-

nation ; for no intervening matter foreign to that object is permitted to interfere with the continuity of detail ; but individual personality agreeing with the entire amount of all future prophetic truth, is made manifest by presenting us an epitome, containing an amount of the whole doctrine of Christianity in this brief form of expression. “ So God created man in his own image, in the image of God created he him : male and female created he them.” Since then, the incarnation of Christ, as God and man, must necessarily precede his manifestation in the flesh, and death by crucifixion, &c., it is incontrovertibly evident that the declared purpose of Christ’s assumption of his and our mortal nature, before the gift of life had been bestowed on the first Adam, is interwoven, connects itself, and is in accordance with all subsequent increase of prophecy, relating to the salvation of man by the sacrifice of the Word, the Son of God. What more impressive event can be offered for our contemplation, than the gift of the incarnate Word. St. Paul in Romans viii. 32, exclaims, “ He that spared not his own Son, but delivered him up for us all, how shall he not with him

also freely give us all things ? ” The co-equal love and assent of the Son to his own sacrifice must be added, and we have then a better view of the fearfully awful solemnity of the creation of man in Christ’s natural image, assumed for our redemption.

CHAP. IV.

Reflections on the Language of Jehovah before the Creation
of Man.

UNDER whatever aspect we regard this language of the Deity, when, purposing to make man, "Let us make man in our image, after our likeness," it will be found to contain a very evident and singular reduplication of matter. In the first place, we are presented with these two different words: "image," and "likeness;" their positive import being of a directly opposite nature and quality, the word "image" having relation, in its primary sense, to the bodily materiality of that being about to be created, and whose origin was of the dust of the ground; but in its higher and conclusive connexion this same word "image" infolding and exhibiting the human nature of that eternally divine Personage in the Trinity, whom the Father displays to us in his character of a redeemer and a restorer of that which was lost by the fall of man, under the name of the seed of the woman. But, further, the

word "likeness" used by Moses in the sacred history of the creation, connects itself alone with that co-eternal and same spiritual likeness, which co-equally formed the universal property of the Trinity in general, constituting Trinity in Unity, and Unity in Trinity, in virtue of co-equal participation of that, and their one and the same spiritual likeness. When, therefore, the Adam was about to be created, a portion of that spiritual likeness, or of the divine essence of Jehovah, was, in the language of God himself, to be imparted to man; and which divine likeness is eternal and indestructible as the eternally self-existing Source from whom it emanated, and is a very plain demonstration, that man only, of all the Creator's works, was eternally destined to be both a creature of time and of eternity. Writers have uniformly spoken of the solemnity with which the Lord God enters upon his detail of the creation of the primitive Adam; but when we see the sacred text infolds in its narrative of truth the incarnation of the Word, the eternally begotten Son of the Father, can we unmoved, and with heedless indifference disregard the infinite love of that Father, in thus

announcing the determinate and declared purpose of his Son's incarnation, resulting in Christ's manifestation in the flesh, and finally terminating in his ignominious and painful death on the cross, a spectacle of voluntary humiliation for men and angels to contemplate? and shall we, unmoved by feelings of the deepest reverence and humility, omit to make the most beneficial (because of the most vital moment to the verity of the Christian faith) and openly-avowed assent to the Divinity of the Lamb of God slain from the foundation of the world? Now, can we wonder that Jehovah approaches the creation of man with such intense and very evident feelings of high and peculiar interest, when we bear in mind that Christ and his church militant on earth constitute the objects of Jehovah's solicitude, for the prescience of the Deity (respect being had to his mental infinitude) had the fall of man and the salvation of the church of Christ before him, and therefore gave us, in his written word, the declared purpose of the incarnation of his divine Word, the Son, of whose competence for the office eternally assigned to him, with respect to both his divine and human

natures, scripture speaks in this manner: "For in him dwelleth all the fulness of the Godhead bodily." Most assuredly the sacrifice of Christ, and the salvation of those made for, and living to the glory of God, were the objects for which the Word was made flesh, and whose redemption Christ purchased by shedding his own blood on the cross, as that of a lamb without spot or blemish; and no other or higher motive can we possibly conceive, which could preponderate equally in the mind of God the Father; these considerations, where regeneration has been effected by the Spirit, have always formed the theme of amazement and praise with the church universal.

There is a remarkable part of scripture in 1 Cor. xv., where he speaks of the natural image of Adam and of Christ, and consequently, by just inference, of the incarnation of Christ, after the following circumstantial manner:

"And so it is written, The first Adam was made a living soul; the last Adam was made a quickening spirit."

"Howbeit, that was not first which is spiritual, but that which is natural; and afterward, that which is spiritual."

“The first man is of the earth, earthly; the second man is the Lord from heaven.” Both in the apostle’s views, and in the Mosaic account of the origin of man, he is pointed out as constituted of the dust of the ground. And he is also, on his receiving the boon of life from his Creator, declared to be made a living soul, and not said to be made a living man; which singularity of speech is an obvious and intentional act on the part of Jehovah, in order to distinguish and separate the natural or material body of Adam and of Christ from their spiritual and divine property. We have but to bear in mind that “God is a spirit,” and it becomes an impossibility that we can reconcile to reason, observation, and common sense, the supposition that the eternal and spiritual likeness constituting the Triune Godhead, can have any reference or similarity to the humanity of Adam and of Christ, and, by plain and justifiable parity of argument, and without confusion of substance, which is an impossibility, the soul of man must be of the spiritual likeness of God, eternally and essentially spiritual; and the natural image of the seed of the woman, and which was derived from his virgin mother,

was that natural image by descent (for God called their name Adam in the day in which they were created) of the first Adam, of which prophecy and the evangelist give us every requisite and reasonable proof that rational beings can fairly claim. Saint John's testimony is an unequivocal proof and declaration of the truth on this head: ~

“ That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life.

(“ For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us.”)

CHAP. V.

The close Affinity between the Language of Moses and that of Prophecy.

“AND God said, let us make man in our image, after our likeness : and ~~let~~ them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him ; male and female created he them.”

If the nice discrimination of critical decision will not admit of the above language being termed a predictive declaration with regard to God, the Word made flesh, because uttered by Jehovah before the creation of man, for whose instruction prophetic revelation was alone intended ; yet there is so close and immediate an affinity between the language of Jehovah on this occasion, and prophecy, that in order to throw some light on the subject, I will quote from the highly esteemed work of

John Smith, D. D., late minister of the gospel at Campbellton, some parts of his preliminary observations on the prophetic style. The christian reader and the mere critic will then be left at liberty to indulge their own opinions, and to arrive at a conclusion agreeable to the view respectively taken after due examination of the subject.

“The writings of the prophets, the most sublime and beautiful in the world, from their not being more generally understood, lose much of that usefulness and effect which they are so well calculated to produce on the souls of men. Many prophecies are somewhat dark, till events explain them. They are, besides, delivered in such lofty and figurative terms, and with such frequent allusions to the customs and manners of times and places the most remote, that ordinary readers cannot, without some help, be capable of understanding them. What is not understood, is seldom read; or, if at any time it be, it is only as a task, begun without inclination, gone through without pleasure, and ended without profit.

“Some prophecies seem as if it were not intended that they should be clearly under-

stood before they were fulfilled. As they relate to different periods, they may have been intended for exciting the attention of mankind from time to time, both to Providence and Scripture, and to furnish every age with new evidence of the truth of divine revelation ; by which means they serve the same purpose to the last ages of the world, ~~that~~ miracles did to the first. Whereas, if they had been in every respect clear and obvious from the beginning, this wise purpose had been in a great measure defeated. Curiosity, industry, and attention would at once be at an end ; or, by being too easily gratified, would be but little exercised.

“ In like manner, the prophecies relating to the Messiah had a view both to his first and his second coming ; they spoke of him as suffering, and yet conquering and reigning. The Jews, led by their situation first to wish, and then to expect a conquering Messiah, did not clearly see the order of the prophecy, and that it behoved Christ first to suffer, and then to enter into his glory ; and, therefore, ignorantly and in unbelief, they were instrumental in fulfilling the prophecy, by shedding that blood which was to atone for the sins of mankind :

but this they could never have been so impious as to have attempted, had they known that they were crucifying the Lord of Glory.

“ Daniel understood from the prophecies of Jeremiah, the time at which the captivity in Babylon was to be at an end ; and the scribes knew from Micah, and told Herod where the Messiah was to be born. A very little attention might have enabled them to understand other prophecies. But the degree of obscurity which sometimes attends prophecy, does not always proceed from the circumstances or subject ; it frequently proceeds from the highly poetical and figurative style in which prophecy is for the most part conveyed, and of which it will be proper to give some account. To speak of all the rhetorical figures with which the prophets adorn their style, would lead us into a field too wide, and would be more the province of a rhetorician than of the commentator. It will be sufficient for our purpose at present, to attend to the most common of them, consisting of allegory, parable, and metaphor ; and then to consider the sources from which the prophets most frequently borrow their images in those figures, and the sense they wish to convey by them.

“ By Allegory, the first of the figures mentioned, is meant that mode of speech in which the writer or speaker means to convey a different idea from what the words in their primary signification bear. Thus ‘break up your fallow ground, and sow not among thorns,’ is to be understood not of tillage but repentance.

“To this figure the Parable, in which the prophets frequently speak, is nearly allied. It consists of the application of some feigned narrative to some real truth, which might have been less striking, or more disagreeable, if expressed in plain terms. Such as the following one in Isaiah, ‘My beloved hath a vineyard, in a fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein : and he looked that it should bring forth grapes, and it brought forth wild grapes.’ The 7th verse of the chapter tells us that the vineyard was the house of Israel, which had so ill requited the favour which God had shown it.

“ There is, besides, another kind of allegory not uncommon with the prophets, called mystical allegory, or double prophecy. Thus, it is

said of Eliakim, (xxii. 22), 'And the key of the house of David will I lay upon his shoulder, and he shall open, and none shall shut; and he shall shut, and none shall open.' In the first and obvious sense, the words relate to Eliakim, but in the secondary or mystical sense, to the Messiah."

Of precisely the like kind is the language here used, with that of Moses when he says by the inspiration of God, "And God said, Let us make man in our own image after our likeness," because these words, in their first and obvious sense, relate to the material image of the primitive Adam, which the apostle confirms by saying, "Howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." Still, in their secondary or mystical sense, the same words relate to the natural image of Christ; and in all cases where man is made a type of his Creator, the natural body is figuratively intended to represent the natural image of Christ's person, which is of great frequency in the Scriptures, in order to familiarize the manhood of Immanuel to us in an especial manner. It is, therefore, now left to the reader's

discretion to decide whether the declared purpose of Christ's incarnation, uttered before the creation of man, is or is not of a prophetic kind, and after the order of mystical allegory or double prophecy, for although man was not in being when the words "Let us make man," &c. were spoken, yet that revelation was designed for man's information.

CHAP. VI.

The record which Jehovah gives to the Divinity of Christ in heaven, together with the according witness to his Humanity on earth, in a part of 1 John, v. 1, He that loveth God loveth his children, and keepeth his commandments ; —3, which to the faithful are light, and not grievous.—9, Jesus is the Son of God, able to save us.

“WHOSOEVER believeth that Jesus is the Christ is born of God : and every one that loveth him that begat, loveth him also that is begotten of him.

“By this we know that we love the children of God, when we love God, and keep his commandments.

“For this is the love of God, that we keep his commandments : and his commandments are not grievous.

“For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, even our faith.

“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

“And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one.

“If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

“And this is the record, that God hath given us eternal life, and this life is in his Son.

“He that hath the Son, hath life; and he that hath not the Son of God, hath not life.”

In looking at this record of the Trinity with which the sacred text supplies us, we must

again retrograde, and connect it with the contents of the primitive and inspired history of the creation, but which, of course, will be only briefly and obliquely glanced at, for with respect to the divine nature, eternal self-existence, manifold properties, and amazing creations of an infinite Being, these transcend in every conceivable particular the mental comprehension of man. Moses says, "In the beginning God created the heaven and the earth." That is, he created the material substances of which these and all other things were made; for materialists and philosophers, that is to say, men so designated, however well and strenuously inclined to cavil at the written Word of Truth, neither can nor have informed us, notwithstanding the vast march of mind, particularly in our day—whence chaos came. Moses tells us, "In the beginning God created the heaven and the earth." And the evangelist, by divine authority, and in possession of the whole amount of the sacred writings, enlarges, improves, and illustrates the meaning of the eminent Hebrew legislator, by adding, among other things, his assent to the veracity of the Mosaic account, and this further explicit decla-

ration, "In the beginning was the Word, and the Word was with God, and the Word was God," evidently implying that the Divine Word, an eternal indweller in the bosom of the Father, even he, "whose goings forth were ever of old, from everlasting," came forth in all the infinite and (to us) incomprehensible plenitude of the power of the triune Jehovah. In the 3rd verse, Moses refers directly to God the Word, the mentally generated or eternally begotten Son of God, and gives us this early manifestation of Christ's divinity, by plainly saying, "And God said, Let there be light, and there was light." This saying of Jehovah, "Let there be light, and there was light," is an evidence, open and designed, on the part of the Father, to the eternal and same spiritual likeness of the Word or Son of God, for it is not material to my argument whether Moses had a knowledge of a Trinity or not, because what is here advanced agrees with subsequent scripture; and the evangelist, on the authority of the Truth of God, and in strict accordance with the Mosaic account, having said that all things were made by him, and that without him was not anything made that was made, thus enlarging

ges^o on his office as the universal Creator, by showing us the divine supremacy of God the Word, in order more deeply to impress us with a sense of that worship or spiritual adoration and implicit obedience which is due to him, in virtue and right of his own eternal possession and property of the same divine essence with Jehovah himself, to the end "that all men might honour the Son, even as they honour the Father."

St. John then continues to add, "In him was life, and the life was the light of men," with which statement the Mosaic account agrees, Genesis ii. 7., by exhibiting Christ previously as the giver of all creature-life, and in a conclusive manner as the Almighty Maker of man, in these words, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Showing man his original affinity with the earth, while the evangelist equally advocates the divinity of Christ, by asserting that he was the fountain of life to the whole creation, and that the life which was in him was the light of men, because the light of reason, the distinguishing

characteristic of man, given to comprehend the revelations of their Maker, was the gift of Christ, and was in man a requisite and distinctive supremacy found in him alone.

Having presented the reader with a comparison and the accordance of different parts of the Sacred Text, it will be right to investigate the nature of the language of Moses, used prior to the creation of Adam, and then to consider the sense intended to be conveyed in the record mentioned by the evangelist, and thus to ascertain whether any, and what corresponding facts may be found to exist between them, and, consequently, how far there is clearly a connexion and reference to the divine Persons in the triune Godhead, in both these parts of Scripture.

• Genesis i 26

"And God said, Let us make man in our image, after our likeness. and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

I John v 7.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

And to whom can this language of Moses with the most undeniable and perfectly admis-

sible scripture truth and propriety be addressed, seeing that the plural pronoun "us" is used in this very early revelation, coming directly from the mouth of Jehovah himself? And to whom can this address be alone applicable? I answer, without the least hesitation, to the Trinity in common, and not to any others, for Christ before his ascension expressly laid his disciples, by a positive injunction, under the necessity of proclaiming and teaching the knowledge of a Trinity of persons in the Godhead, in the Unity of their same spiritual likeness, and which makes it an indispensable form of admission into the church of Christ. The words alluded to are these, "Go forth, and baptize every creature, beginning at Jerusalem; in the name of the Father, and of the Son, and of the Holy Ghost."

Now, whether we regard the language of Moses, or take the injunction of Christ to his disciples, where the sense is so obvious, that what is said will admit of no construction foreign to its own very plain intention, or if our examination is turned to the equally clear and decisive declaration of St. John, we can discover but the same subject and design

infolded in those trifling dissimilarities of language—the record of a Trinity, directly implied by Moses, and openly announced by the Redeemer and St. John. This assertion will appear more satisfactory to the reader, the more he tests the arguments advanced with Holy Writ, for then it will be proved that no other application than what has been given, can be justifiably entertained, because these views alone are supported by scriptural proof, and indeed are in themselves alone sufficient, were other evidences not to be found. Should the reader still continue to think that a Trinity is but very obscurely demonstrated by Moses, this much must, in justice, be borne in mind, that he was under the influence of the Holy Ghost, and could speak neither more nor less than Jehovah enabled him to give utterance to; and we are told that the prophets themselves saw but in part, and prophesied but in part, and that revelation in most cases was of a progressive character, always according with the will of that infinitely wise God who cannot, by possibility err.

The evangelist having given us that record of the most high God, with which the Mosaic

account of the creation of man is substantially the same, and which record to the eternal divinity of Christ must be of course eternal with God himself, next proceeds to bring the human nature of Immanuel before us in all the fulness and frailty of his mortal sufferings by death upon the cross, and adds this important and singular testimony to the manhood of the Redeemer, in addition to the proof given to his character as God eternal.

“And there be three that bear witness in earth, the Spirit, and the water, and the blood : and these three agree in one.”

St. John in chapter 19th, when speaking of the death of Christ, and of the two malefactors who (agreeably to prediction) suffered with him, says--

“Then came the soldiers, and brake the legs of the first, and of the other that was crucified with him.

“But when they came to Jesus, and saw that he was dead already, they brake not his legs.

“But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

“And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe.”

The evangelist is here making himself an evidence of the suffering humanity and death of his Lord and Master, in doing which he says, “And there are three which bear witness in earth, the spirit, and the water, and the blood : and these three agree in one.” In thus speaking, and affording the testimony of those three witnesses on earth, the Spirit, the water, and the blood ; and citing them in testimony of our Lord's decease, we perceive by Scripture that the spirit had then fled from the mortal remains of the Saviour, for after the soldiers, at the request of the Jews, had broken the legs of the two malefactors who suffered with him, the Scripture goes on to add, “But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side ; and forthwith came thereout blood and water.” The evangelist having previously given us the record of Jehovah with respect to the eternal divinity of Christ, then presents us with the death of that which was natural, or

first made, both in Adam and in Christ ; and in testimony of Christ's death makes the forbearance of the soldiers to break his legs, after the manner in which they had acted by the other two sufferers, an additional proof that the spirit had left its tabernacle of flesh ; and adds the fact of blood and water issuing from the Saviour's perforated side, as conclusive confirmation of absolute death ; and then finishes the sentence by speaking of the Redeemer's person, and of the Spirit, the water, and the blood, by saying, " And these three agree in one." That is, the Spirit, the water, and the blood, were constituent parts in the person of God the Word made flesh, or in the person of God and man in one Christ.

These reflections are submitted to the reader for his serious consideration ; and surely, when we are told of the issuing forth of water and of blood from the wounded side of the Saviour just deceased, we must plainly see that this water and this blood could only by possibility exude from the natural body of the seed of the woman, an immaculate virgin, and agreeable to the predictive promise of an atonement for sin in the person of the Divine Word made flesh,

eternally appointed to bruise the head of the serpent ; and we have in the crucified person of Jesus Christ the material or natural image of both the first and the second Adam, this natural image of the first Adam being both recognized and admitted as a derivative substance of the woman, or mother of our Lord Jesus Christ. This is one of the very many proofs that the word *image* in the Mosaic account of the creation of man, must and can only relate to the material personality of Adam and of Christ. I am perfectly aware that these two verses in the 5th chapter of St. John have been considered by many persons of a very intricate description, and therefore the divine and human natures of Christ, in his character of God and man, have been intentionally kept apart, and each respectively and distinctly spoken of.

In conclusion, this* prepared body of the Lord Jesus Christ, and which in its natural origin was exclusively the seed of the woman ;

* St. Paul, in Heb. x. 5, speaks of Christ's humanity on this wise : " Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me," &c., which was after the bodily image of the first Adam, a natural substance.

was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God ; that is, not in the sinful and fallen likeness to which the primitive Adam, our great forefather, had by transgression reduced himself and his posterity, who begat children in his own corrupted estate, both with regard to the soul and to the body ; and whose issue were sinful after the manner of their federative head ; for such as is the tree, such is its fruit. Whereas human paternity stood in no relation whatever to the Word made flesh ; therefore, that holy thing born of a pure virgin, is justly called the eternally begotten Son of God, but yet whose body, agreeable to the natural maternity of his only earthly parent, was made subject unto death. Of whose declared incarnation before the creation of our great father, and progenitor Adam, mention has already been made agreeably to the scriptural truth of the sacred text, which proves Christ to be the Lamb of God slain from the foundation of the world ; or the Lamb of God that taketh away the sins of the world, and the divine antitype of that blood, sacrificially shed, and declared (by faith) available for the remission of iniquity,

transgressions, and sins, until the sacrifice of the body and blood of the Lord Jesus Christ, when the immolation of creatures, and oblatory worship, should cease in every respect, there being then nothing farther for the sacrifice to represent, and which has, according to the written word and will of Jehovah, come accordingly to pass.

CHAP. VII.

The meaning of the word "image," as applied to Adam and to Christ, by Moses, in his account of the creation of the first man, taken with reference to, and in conjunction with a part of Heb. x., and other parts of scripture. 1. The weakness of the legal sacrifices—10, The sacrifice of Christ's body once offered—14, Hath for ever taken away sins.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

"For then, would they not have ceased to be offered? because that the worshippers, once purged, should have had no more conscience of sins.

"But in those sacrifices there is a remembrance again made of sins every year.

"For it is not possible that the blood of bulls and of goats should take away sins.

"Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me :

“ In burnt offerings and sacrifices for sin thou hast had no pleasure.

“ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

“ Above when he saith, sacrifice and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein, which are offered by the law ;

“ Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. ♣

“ By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

“ And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins :

♣ But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God ;

“ From henceforth expecting 'till his enemies be made his footstool.

“ For by one offering he hath perfected for ever them that are sanctified.

“ Whereof the Holy Ghost is also a witness to us : for after that he had said before ;

“ This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ;

“ And their sins and iniquities will I remember no more.

“ Now, where remission of these is, there is no more offering for sin.

“ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus ;

“ By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ;

“ And having an high priest over the house of God ;

“ Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

“ Let us hold fast the profession of our faith without wavering ; for he is faithful that promised.”

‘ Impressed with the belief that an exposition of the above verses, will best unfold the meaning and existing connexion between the language of Saint Paul, as above cited, and the

natural "image" of Adam and of Christ, means will be adopted to convey the associated sense of the language of the apostle and of Moses, as the latter refers the word "image" to the corporeal nature of both their persons.

In the first verse, the apostle sets out by showing the impotence and inefficiency of the Levitical sacrifices; these being but a shadow of the vital body and sacrifice of God the Word made flesh. He then argues, that these types or mere semblances of the Redeemer, could not of themselves make satisfaction for sin; for had Jehovah's justice been thoroughly satisfied, and the consciences of the worshippers perfectly at rest, their annual repetition would have been needless, and consequently they would have ceased; but that there was still in those solemn sacrifices, foreshadowing the sacrifice of Christ, an acknowledgment and confession, and also an admission, of the necessity for an expiation of sin, of which the continued sacrifices offered under the Levitical dispensation were made the required remembrancers.

Saint Paul next asserts as an impossibility,

that the blood of bulls and of goats could, as of themselves, take away sin, that view being contrary to the sense in which Jehovah instituted sacrificial worship; for who can forgive or blot out sins but God? And in mere creatures of time there is an utter absence of the divine essence, yet these sacrifices were designed to show the certain expiation of sin in the person of their antitype, and it must be quite clear that satisfaction for the sin of man must be made by the sufferings of that same human nature whence sin originally sprang.

The apostle then proceeds to show, that Jehovah could not take pleasure or be satisfied with mere representations typical of Christ; the fulness of time for whose advent had then arrived, and, personating the Saviour, speaks after the manner of the prophetic psalmist, whose language I will add to that of Saint Paul: "Then said I, Lo, I come, (in the volume of the book it is written of me) to do thy will, O God."

And David, in the spirit of inspiration, utters the same truth respecting Christ's advent in the flesh, Ps. xl. 6, 7, 8.

“ Sacrifice and offering thou didst not desire, mine ear hast thou opened : * burnt offering and sin offering hast thou not required.

“ Then said I, Lo, I come, in the volume of the book it is written of me,

“ I delight to do thy will, O my God, yea, thy law is within my heart.”

If to this account of Christ's advent, we subjoin what is said of Christ's humanity, 1 Cor. xv. 46. “ Howbeit that was not first which was spiritual, but that which is natural, and afterward that which is spiritual : ” we then have that natural image of Adam and of Christ, (of which Moses speaks, Gen. i.) in the offspring or seed of the woman, prophetically appointed to bruise the head of the serpent ; and by entertaining these views of the subject, we shall find prediction enriched by the accumulating testimony of the sacred writings, from the time of Moses to the advent and death of Christ. In the 11th and 12th verses the apostle makes comparisons between the successive fluctuations of the Levitical priest-

* Query. Are the words “ Mine ear hast thou opened,” a true and perfectly correct rendering ? seeing that the Word made flesh took upon himself, as a man of days, the form of a servant ? See Exod. xxi. 6 ; Deut. xv. 17.

hood, in the persons of its various successors, with the episcopal dignity and the priesthood of Christ, which Jehovah has shown us is perpetual, by this his testimony, "Thou art a priest for ever after the order of Melchisedek." He next brings before us the daily repetition of the victims offered by these priests in sacrifice, and the single and all sufficient offering of the prepared body of Christ, which, on behalf of his church, was offered but once and for ever, in doing which he is careful to use this form of words concerning the manhood of the Redeemer; keeping, however, the day of judgment in view:

"But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;"

"From henceforth expecting 'till his enemies be made his footstool."

By the position of sitting at the right hand of his Father, is figuratively signified the co-equal divinity of Christ with the Father; and that his work of death on earth, by the sacrifice of himself as a man, is finished.

"For by one offering he hath perfected for ever them that are sanctified:" of which

sanctification the apostle asserts that through the influence of the Holy Ghost, they had an indwelling evidence in themselves. The extension of the covenant of Jehovah is then declared, when, agreeably to prophecy, God will put his laws in their hearts, and in their minds will he write them, and 'will remember the sins and iniquities of his people no more ; the offering of Christ having perfected for ever those that are regenerated and sanctified by the Spirit, and the covenant just spoken of being ratified and confirmed to the church universal by the death of the Lord Christ, as a mediator, and a mediator is not a mediator of one, but of many.

The apostle then urges them, with boldness and full assurance of faith to enter into this covenant, previously promised in the days of their fathers, by what is here called, in the language of eminence and distinction, a new and living way : new, as regards the Messiah's manifestation and death in the flesh ; and a living way, because leading to everlasting life. But, again, this new and living way is said to be consecrated through the veil of Christ's flesh, that is, it is made an accessible way for all the

penitent and faithful, as contradistinguished from that way accessible alone to the high priest when carrying the blood once a year into the most holy place of the temple: whereas, by faith in the blood of Jesus, which satisfied the justice of Jehovah, by the just dying for the unjust, that we, by the merit of his blood, might be brought unto God; we may now be said to have a way consecrated and continually opened, to the infinite and everlasting mercies of the Father, through the shedding of the blood of Him, who when on earth said, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." St. Paul, speaking of the Levitical sacrifices, and of Christ, says, "But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the

eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God."

The apostle then adds, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." The duty herein enjoined by St. Paul to the Hebrews, is applicable to the church universal through time; and to say all that can possibly be necessary on this head, it shall be comprised in a single sentence—the faithfulness of Jehovah as a promise-keeping God, is as certain as his eternal existence.

Having in due succession disposed of such parts of Scripture as seemed to be really essential in the light of preparatory observations, whereon to found investigation and argument with respect to the undeniable and actual meanings of the words "image" and "likeness," used by Moses in his inspired history of the creation of man; a summary review of what has already been advanced, proving the coincidence of argument with different parts of the sacred writings, will, I hope, be found acceptable; because these will be found mutually to reflect light on, and confirm each other.

“And God said, Let us make man in our image, after our likeness :” &c.

In this form of words Jehovah begins his revelations concerning himself, and man, not then in being, by a record and confirmation of the co-equal divinity of the persons eternally constituted by, and possessed of, the same spiritual likeness with himself, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.” This oneness consists in their co-equal participation of that same eternal, spiritual, immutable, and self-existing likeness, in which Jehovah ever was before the creation of man, which the sacred text confirms and enjoins the remembrance of, in Deuteronomy vi. 4—7.

“Hear, O Israel : the Lord our God is one Lord :

“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

“And these words which I command thee this day shall be in thy heart ;

“And thou shalt teach them diligently unto thy children, and talk of them when thou

sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The remaining part of the chapter does not require to be inserted here, seeing that my object is now only to treat on the Divine Essence constituting the Godhead of Jehovah.

Our Saviour himself, when asked by one of the Scribes, which is the first commandment of all? answered, The first of all the commandments is, "Hear, O Israel; the Lord our God is one Lord :

"And thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength : this is the first commandment."

Permit me to ask, if those parts of Scripture which I have cited and explained in this chapter, do not unequivocally teach the eternal Trinity of Persons in the Unity of the Godhead? I assert that they both unequivocally and undeniably do determine that momentous and glorious truth; and I must farther add, that it was the different coinciding passages of that same written truth which made St. Athanasius

to assert, among other things, in his most admirable creed—

“The Catholic Faith is this : that we worship one God in Trinity, and Trinity in Unity.

“And in this Trinity none is afore or after other : none is greater or less than another.

“But the whole three Persons are co-eternal together, and co-equal.

“So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.”

We must now return to the history of the fall of man, and blend the meaning of the word “image” with the persons of Adam and of Christ, because it connects itself with the corporeal nature of both. The serpent* prevailed

* The following note from an ancient expositor, I cite for the curious and learned.

“As the serpent was not naturally endued with speech, how was it the woman was not terrified when she heard it speak ? I answer. As she had not been long created, it is probable she might not know that animal could not speak, and besides, before sin there was no such thing as fear ; being innocent, she was naturally undaunted. Another reason may also be assigned why Eve was not frightened, which is, that there were in the East a sort of shining serpents of so exquisite a form, that the angels of the presence are called by their name in Hebrew, and are equally supposed to have appeared in this shape on earth, wherefore the serpent that tempted Eve

first with Eve, the general mother of mankind, to transgress that covenant, into which the Creator in his divinity had entered with man, by prohibiting the use of the fruit of the tree of the knowledge of good and evil; on their abstinence from which depended (they were plainly given to understand) that continued state of purity and immortality in which they originally came from the hand of their Maker, and of which the inspired history of Moses gives us these particulars, shewing that immortality and death were conditional.

“And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.

“And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat :

“But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.”

This certainty of death as the reward, of might be one of that kind, and Eve, having been used to the sight of those angelic beings, might mistake it for one of that order, and therefore might hearken to him without fear or suspicion.”

transgression was equally an assurance of continued bliss and immortality as the reward of obedience.

The colloquy between Eve and the serpent being taken for granted as universally known, its insertion here does not seem necessary; and so well informed of the pernicious nature of the fruit, and its direful effects, was the woman, that when solicited to eat thereof, she does not confine her sense of danger and death to the gratification of taste only, but further adds, "God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." The melancholy catastrophe that ensued, is but too fatally visible in the daily occurrences of ordinary life: our first parents ate, and fell from that state of dignified innocence and immortality, with which the Creator had been pleased to glorify them,* and of which it is an utter impossibility for us, in our present debased and benighted condition, to entertain any adequate

* Philip. iii. 20, 21. "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ,"

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Such was the body of the first Adam originally.

notion. In vindication of his justice, it now remained the task of the Creator (for judgment is his strange work) to call the transgressors to his tribunal; and Adam, when spoken to, said, "I heard thy voice in the garden, and I was afraid, because I was naked." He was then indirectly accused of his transgression of that sole command, which constituted the entire law of life and death. Adam evaded a direct acknowledgment of his guilt and conviction of himself, by saying, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Thus indirectly implicating his Creator as accessory to his fate, in the gift of his wife. Eve, when in turn applied to, after the manner of her husband, accused the serpent, saying, "The serpent beguiled me, and I did eat." The Creator then, in his judicial character, pronounced the doom of the parties, beginning with the first transgressor, "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the

woman, and between thy seed and her seed ; it (Christ) shall bruise thy head, and thou shalt bruise his heel.

“ Unto the woman he said, I will greatly multiply thy sorrow and thy conception, in sorrow shalt thou bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee.

“ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it ; cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field : in the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return.”

We are next informed, that “ Adam called his wife’s name Eve, because she was the mother of all living.” By this name, Adam set the seal of his faith to the promise of his Creator, that the seed of the woman should bruise the head of the serpent, although it is

most probable, that the position in which Eve stood with respect to her being the general mother of mankind, had induced her husband to put the same erroneous and unjustifiable construction as herself, on the enigmatical language used by the Mediator of the new covenant when he virtually declared his own purpose of becoming Immanuel, by asserting, that the seed of the woman should bruise the head of the serpent, and which expression induced Eve to adopt on the birth of Cain (signifying a possession) this exclamation, "I have gotten the man from the Lord."

We will now return to Gen. i. 27, and examine that connexion and unity of sense which is expressed alike in the word "image," and in the words "seed of the woman," in order to show that the human or natural person of our Lord Jesus Christ, was individually spoken of in both instances, when we are told,

"So God created man in his own image, in the image of God created he him: male and female created he them."

Now, when the Lord God says to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed,"

he speaks of Christ as exclusively the seed of the woman; for when Abraham, the descendant of Heber, was called, and appointed to be the head of the Hebrew nation, and the progenitor of Christ, he was assured, among other things which contained a confluence of blessings, "In thy seed shall all the nations of the earth be blessed." And genealogies were in their highest sense instituted to show us, that this woman was by descent a daughter of Abraham, and possessed of her father Abraham's faith; and the apostle speaking of this "seed," Gal. iii. 16, says, "Now to Abraham and his seed were the promises made." He saith not, And to seeds, as of many; but 'as of one, and to thy seed, which is Christ.'" And Isaiah, vii. 14, makes this exceeding positive declaration, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." This prophetic declaration relates to the seed of the woman, and informs us, by the meaning contained in the name to be given to this child, that the issue of that virgin, in the particular instance here* recorded, should be God and man in his own one and the same person.

* The mother of our Lord is said to have borne other children besides Christ.

The more diligently that we trace this child "Immanuel" through every progressive and natural stage of his human life, the more abundantly shall we find all those infallible proofs of the humanity of him, who became an infant of days, and who increased in wisdom and in stature, and in favour with God and man; and who was, moreover, according to the nature of all ordinary men, pre-eminently possessed of all those amazing mental qualities, which are common to the human race; and who finally became despised and rejected of men, a man of sorrows, and acquainted with grief, the object of whose incarnation and death, the just for the unjust, was, that he might bring us to God; which is manifest from his title of "the Lamb slain from the foundation of the world;" and of whose eternity, Isaiah xliii. 13, thus speaks, "Yea, before the day was, I am he."

After these remarks, which it is most earnestly hoped may be found sufficient to answer all reasonable purposes to the reader, we will return to the word "image," and consider its scriptural meaning. It has been before observed, that when Jehovah said, "Let us make

man in our image, after our likeness," he commenced his revelation by beginning with the co-equal and triune divinity of the Godhead, and the sacred record has been furnished to confirm that amazing, momentous, and glorious truth. It has been further added, that in proposing to make man in the "image" and "likeness" of God, the word "image" was placed first, in order to show—not a change in the divinity of God, for God is a spirit, and immutable in his divine nature, but to point out the astonishing condescension of God the Word made flesh, as that ever-gloriously personage eternally designed (for there can be nothing new to a mind infinite) to unite the divine and human natures in his own particular person.

To this recapitulation of matter will be added some reflections and comparisons of those scriptures already cited to establish this fact, that the word "image" related alone to the material and bodily substance of Adam and of Christ. The psalmist, in Psalm xl., when prophetically personating Christ, makes the newly begotten God-man speak after this manner, "Sacrifice and meat-offering thou

wouldest not, but mine ear hast thou opened. Burnt-offerings and sacrifice for sin hast thou not required. Then said I, Lo, come. In the volume of the book it is written of me, that I should fulfil thy will, O my God, (I am content to do it :) yea, thy law is within my heart." And the apostle, rejecting, in like manner, the sufficiency of the Levitical sacrifices, Heb. x. 5, adds: "But a body hast thou prepared me," referring, of course, to the body of Immanuel as the seed of the woman?

The apostle Paul again, speaking of the material or natural image of Adam and of Christ, 1 Corinthians xv. 46, 47, says, "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthly: the second man is the Lord from heaven." With this assertion respecting the materiality of Adam, a part of the 2nd chapter of Genesis perfectly harmonizes. "And the Lord God formed man of the dust of the ground, and

* "Begotten, not made, being of one substance with the Father.—Begotten before the worlds: and man of the substance of his mother, born into the world." *Athanasian Creed.*

breathed into his nostrils the breath of life; and man became a living soul."

In conclusion, our Saviour himself, when speaking of his own death by crucifixion, of which his incarnation was an unavoidable and indispensable forerunner, thus speaks symbolically of the elements of bread and wine, when instituting the holy rite of the Lord's Supper, and which has been adopted by the Christian Church universally, in lieu of the rite of circumcision, St. Matthew xxvi. 26—28. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many, for the remission of sins."

In the above, and in all other parts of Scripture where Christ is individually spoken of, the written word of God will be found invariably to testify of the conjoint natures of God and man in the person of the Redeemer. The institutions of the law declare Jesus Christ, and his salvation by the sacrifice of himself; and according prophecies—delivered through

the power of God the Holy Ghost, who cannot possibly lie, at both different and distant periods of time, from the days of inspired Jacob and Moses, unto Malachi, the last of the Old Testament prophets—declare the same truth, and combine in establishing and confirming the accomplishment of the same purpose, clearly proving the Creator to be the Alpha and Omega of the whole work and word of Jehovah the most high God.

CHAP. VIII.

The natural Image of Christ compared with a part of the 13th chapter of Zechariah.—1, The Fountain of Purgation for Jerusalem,—2, 'From Idolatry, and False Prophecy.—7, The Death of Christ, and the scattering of his Disciples.

“IN that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

“And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall be no more remembered : and I will also cause the prophets and the unclean spirits to pass out of the land.

“And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live ; for thou speakest lies in the name of the Lord : and his father and his mother that begat him shall thrust him through when he prophesieth.

“And it shall come to pass in that day, that

the prophets shall be ashamed every one of his vision, when he hath prophesied : neither shall they wear a rough garment to deceive.

“ But he shall say, I am no prophet, I am an husbandman ; for man taught me to keep cattle from my youth.

“ And one shall say unto him, What are these wounds in thine hands ? Then he shall answer, Those with which I was wounded in the house of my friends.

“ Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts : smite the shepherd, and the sheep shall be scattered ; and I will turn mine hand upon the little ones.”

In this chapter the prophet predicts the forgiveness and washing away of sins by the blood of the sacrifice of Christ ; and foretels the extirpation of idolatrous worship and a discontinuance of the erroneous doctrine of false prophets, when the Lamb of God which taketh away the sins of the world should be offered up, and the gospel preached to the Jews. For mere creature-blood, in which there is nothing of the divine essence, could only symbolically show the certain obliteration of

sins, as semblances of the blood of Christ, pointing to the antitype Immanuel, for the blood of Christ alone cleanseth from all iniquity; and at the 7th verse, the prophet speaks thus of Christ, the man by whose blood this act of purgation should be effected—

“Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.”

In the above verse there are three distinct appellations given to Christ, the atoning sacrifice for sin. He is first called the Shepherd, a title never in Holy Writ given to any other person in the divine Godhead; he is next called the Man, by way of eminence beyond or above all men, being exclusively the seed of the woman, and a derivation in his natural image of man at large, agreeable to the nature of his mother, and hence in Scripture frequently called the Son of Man. And, lastly, he is called the “Fellow,” that is to say, the “Equal” of Jehovah, as touching their same spiritual likeness; which divine co-equality the prophet Isaiah confirms in ix. 6, by calling Christ the

Mighty God, the Everlasting Father—"For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Now evidently Christ could only be called "The Mighty God, the Everlasting Father," by right of his everlasting divinity with that Father; or, as St. Athanasius, by divine authority, expresses his sentiments—when speaking of the human and divine natures of this Child and Son, just spoken of by the prophet, he makes this declaration relative to the Son of God: "Equal to the Father, as touching his Godhead; but inferior to the Father, as touching his Manhood. Who, although he be God and Man; yet is he not two, but one Christ."

Having shown you in the first recorded institution of public worship that the blood of the creature—typical of the blood of the seed of the woman that should bruise the head of the serpent—was shed as a visible symbol of the blood of Christ; and since we know that the blood of Christ cleanseth us from all sin, it necessarily follows, that when Abraham was

told that in his seed all the nations of the earth should be blessed, that this patriarch, who was in possession of this one true faith, but once delivered to the saints, and who saw Christ's day afar off, and rejoiced, was taught to look for salvation through the blood of the creature to that of the Creator. This, the directed but never intended sacrifice of Isaac clearly manifests, and by this same faith the church universal through all time redeemed in Christ, conjointly with this father of the faithful, have looked to that Fountain opened for sin and for uncleanness, of which the prophet Zechariah is said here to speak, and of which the apostle says, "And there are three that bear witness in earth, the Spirit, and the Water, and the Blood, and these three agree in one." That is, they agree in one open, visible, and undeniable testimony to the natural person of Christ, and proving that, as regards sacrifice, he in his death was the end of the law, and, alone, all-sufficient for the remission of sins. The effusion of blood and of water from the fountain or wound in the side of a crucified Saviour, could alone issue from the bodily frame or natural image of Him, of whom it is written, "And

the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Many able commentators have concluded that this 13th chapter, classed in the writings of Zechariah, was not the work of that prophet; and, independent of the very evident difference of style from that of Zechariah in general, there are circumstances that connect it with the life and times of the prophet Jeremiah, to whom, in general, it has been assigned. And evidently much of its contents relate to an earlier period in the history of the Jews than that of Zechariah, who was contemporary with Haggai. In the 2nd and 3rd verses the prophet utters severe denunciations against idols and their worship, and declares the extirpation of both; which better agrees with the corrupt practices of Israel in the days of Jeremiah, as it is well known, that after the Babylonian captivity, the Israelites were never again addicted to idolatry, and to this day maintain as intense an abhorrence against every thing wearing the least semblance of idol-worship,

as any nation under the canopy of heaven ; which, I think, plainly proclaims the date of the delivery of this chapter to be anterior to the time of Zechariah. Very little, however, can be said, with any degree of certainty, respecting Zechariah, beyond what has already been mentioned of him as contemporary with Haggai ; and, therefore, the precise period at which this prophecy was spoken must continue to be wrapt in obscurity, excepting that the Israelites were in a state of idolatry when the prophet here addresses them, and which certainly was not the case at the time of rebuilding the temple, in the days of Zechariah.

Two extracts, the one from an exposition of the Bible by the Rev. L. Smith, D. D., and the other from a Key to the Old Testament and Apocrypha, with an account of their several books, their contents and authors, by the Rev. Robert Gray, D. D. Prebendary of Durham, and afterwards Bishop of Bristol, will be placed in juxtaposition ; which may possibly be useful in enabling the reader to determine to what time this thirteenth chapter relates.

*Extract from the Work of R. Gray, Extract from the Work of L. Smith,
D. D. D. D.*

Zechariah was the son of Barachiah, and the grandson of Iddo, the last of whom is supposed to have been a different person from the Iddo mentioned by Nehemiah, as one of the priests that returned from Babylon under the conduct of Zerubbabel; but it is very possible that Zechariah might have been of the sacerdotal race; and when released by the decree of Cyrus from captivity, in which he probably was born, have been accompanied by his grandfather in the general restoration. No certain information can be collected concerning the time or place in which Zechariah was born. Some writers relate, that he was of the tribe of Levi, and consecrated to the priestly office; and we are told that his body was found with a sacerdotal robe, at Caphar or Capher, at the extremity of the territory of Eleutheropolis; while by others we are informed that he was buried at Batharia, in the land of Noeman, about forty furlongs from Eleutheropolis; not to mention that according to other accounts his remains were deposited near those of Haggai, at Jerusalem, and that his pretended tomb is still shown at the foot of mount Olivet.

But little reliance can be placed on these and similar representations,

In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying: In the eighth month, called in the Hebrew both Mareschuan and Bell, and answers to part of our October and November, two months after Haggai began to encourage the Jews to build the temple; and in the second year of Darius, the son of Hystaspes, and the third Persian monarch.—Came the word of the Lord: which was his warrant and divine call; the Lord communicating to him what he was to communicate to others.—Unto Zechariah: His name bespeaks him a remembrance of God; or it may speak God remembering him, and the rest of the people.—The son: the Jews called descendants in the right line, sons, though they were grandsons or great-grandsons; in this sense, some say Zechariah is the son of Baruch, and the son of Iddo. This Zechariah is not he who is mentioned 2 Chron. xxiv. 20. This is too early by many years; nor is this Zechariah the father of John the Baptist, this is as much too late; but most likely it is that Zechariah whom the Jews slew between the temple and the altar, Mat. xiii. 25. This name is expressly

Dr. Gray continued.

some, or indeed all of which, have confounded the prophet with other persons mentioned in the Scriptures. Sossomen imagined the prophet was the same person with Zechariah, the son of Jeberachia, the witness mentioned by Isaiah, and who appears to have lived in the time of Ahas, about A.M. 3263; others, by a great anachronism, make him coeval with Joash, or Uzziah.

L. Smith continued.

mentioned in Matt. xiii. and his time exactly suits the time pointed at by the evangelist.—The son of Iddo; One of this name you have, 2 Chron. ix. 23. but this is too old to be the same with him in the text, for there will be 430 years' distance between Iddo the seer, and the Iddo here mentioned.

The contents of this thirteenth chapter have induced much of inquiry, and endless have been the discrepancies of opinion put forth by commentators, and which, for the most part, have terminated in uncertainty, except where the Messiah is spoken of; and on this all-absorbing subject, every part of the writings attributed to Zechariah are of a clear and circumstantial nature: but that this chapter was written long before the Babylonian captivity, cannot, I think, be at all problematical; by whom written, I am, however, no more able to determine, than I am capable of accounting for the act of transposition which placed it among the prophecies of Zechariah.

CHAP. IX.

Short reflections on the agreement of some of the arguments put forward to prove that the word "Image," when used by Moses, in Genesis I., related to the personal nature of Christ and of Adam.

HAVING pointed out to the reader, that when Moses, by inspiration, approached the incarnation of Christ, in verse 27 of this chapter, saying, "So God created man in his own image, in the image of God created he him: male and female created he them;" that the declaration from the trinity of persons in the Godhead was deliberate and intentional, and designed to exhibit the amazing prescience and determinate counsel of Jehovah by declaring the purposed incarnation of the Word, the eternally begotten Son of God: and who, with respect to the co-equal divinity of the Person in the Godhead, should exclusively, as the seed of the woman or virgin, bruise the head of the serpent, by concentrating in his own individual person, the divine and human nature, which

fact is unequivocally expressed by Jehovah himself, when declaring, that Christ, the child or son of the virgin, should be called "Immanuel," that is, God and Man, though one individual Person in the Godhead; in consequence of his particular assumption of our animal nature. Let us now compare these observations with the predictive amount of what is contained in the 13th chapter of Zechariah's prophecies, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." This language is a denunciation of death, and the mode of expression is peculiar; it is not addressed to a man, because, saith the psalmist, "No man can redeem his own soul." But it is a denunciation of death to the man Christ, or to the natural image of the man Christ, who, without hesitation or reserve in any shape, is absolutely asserted to be the fellow or equal to the Lord God Jehovah himself, and which co-equality can alone be found to exist in their mutual spirituality. Whereas the atonement, to be made and eternally appointed for the sins of

man by the seed of the woman, is here, without the least ambiguity, declared to be made in the person or manhood of the God-man Christ, so that the designs of Jehovah, alike in the law and the gospel, all concentrate in Jesus Christ, out of whom there can be no salvation for those to whom that law and that gospel are freely offered. For the law in its justice ministereth to the just wrath of God; but the grace and truth of the gospel of Christ, declare his mediatorial office, and that he alone, in His duplex character of God and Man, is the end of the ceremonial law in the light of all sacrifice, and also the end of the law for righteousness, which Isaiah (liii. 3.) when prophetically speaking of Christ in these and other particulars, with such amplitude of sense, and precision of future events, as nothing but the omniscience of Jehovah could foretell, thus declares in the power of the Holy Ghost :

“He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

“Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

“ But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed.

“ All we, like sheep, have gone astray ; we have turned every one to his own way ; and the Lord hath laid upon him the iniquity of us all.

“ He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

“ He was taken from prison and from judgment : and who shall declare his generations ? For he was cut off from out of the land of the living : for the transgression of my people was he stricken.

“ And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.

“ Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

“ He shall see of the travail of his soul, and

shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities.

“ Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.”

In the beginning of this chapter, the prophet complains of the incredulity of the Jews for not receiving him who was the true Messiah ; on account of that humility, and the here-predicted absence of all that grandeur and worldly pomp, which should attend the advent of Him who, when on earth, said, “ My kingdom is not of this world.”

The prophet then enumerates a successional detail of the most circumstantial particulars attending the death of the Redeemer, strongly insisting on the perfect and sinless purity of Christ, as the righteous servant of the Father, in whom the faithful find justification from the penalties of the broken law, and whose iniquities we know he bare in his own body on the

cross; and, finally, the office of Christ as a Mediator, where in heaven he ever liveth to make intercession for us, is most plainly asserted.

Now, had this sacred revelation, which could alone proceed from Jehovah, been written after the crucifixion of Christ, the narrative must have been regarded in all the matter that is spoken of, as exactly conformable to the strictest truth. On comparing this prophecy with the events which took place more than seven centuries afterwards, surely even sceptical objectors of the most obstinate description must see the necessity of reflecting and reconsidering the grounds whereon they falsely build their hopes of acceptance with the Lord God Jehovah; and the Christian by contemplating the fulfilment of this prophecy, in the agonized and suffering humanity of the Son of God, will be taught to consider, that sacrifice in every sense under the law, especially where blood was shed, was typical of Christ, and received its full completion in the sacrifice of the Lamb of God slain from the foundation of the world, and, therefore, that oblationary worship began and terminated with the seed of the woman. In like

manner, when Christ said "It is finished," and bowed his head in death, and gave up the ghost; the great antitype of all sacrifice had then magnified and made honourable the law, by the sacrifice of himself once offered for all. Hence in the wounded side of our Immanuel, we beheld that fountain opened by faith in his blood, for the purgation of all sin, and all uncleanness, from the moment when sin and death entered into the world, by the fall of our first parents in the garden of Eden. And in the blood and the water issuing from the side of our Lord Jesus Christ, we have the reality of all mere creature-blood, shed by the church universal, until the divine and human reality in the prepared body of the seed of the woman, terminated as he had begun all future sacrifices to the church, by the eternally-required sacrifice of himself. It must be plain, that whereas the blood of Christ cleanseth from all iniquity, that that blood could alone proceed from the natural image or body of the man Christ, and of which Moses spake, when declaring the eternally-designed incarnation of the Word made flesh, by saying, "So God created man in his own image, in the image of God created he

him : male and female created he them." Our Saviour himself, when speaking of his own human nature, after his resurrection, sets this matter at rest, by saying to his then incredulous or doubting disciple, Thomas, " Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing." By faith, says the apostle, ye are saved, and faith alike in the divine and human natures of Christ is now as needful for salvation, as when Christ was openly manifested to the Jews in the days of his flesh ; and when Moses spake of the image of Adam, and of the Creator, he spake of the material or corporeal image of both their persons ; though each was in himself unique, or differing in his origin from the other, for the first man was of the earth, earthly, but the second Adam was the seed of the woman, and the Son of the most high God.

CHAP. X.

Observations on the Testimony which Jehovah has given to the divine and human natures of Jesus Christ, contained in a few of the very many parts in the Sacred Writings.

As this small work is now drawing to the conclusion of its first part, it will not, I hope, be deemed out of place^e to indulge some reflections on the testimonies which Jehovah himself has interspersed, where most requisite, through different and very numerous portions of his own written and most sacred Word, respecting the twofold natures of Christ, concentrated in that one and eternally-designed person of the God-man Immanuel. But in a small manual of this kind, those parts only of a most striking and directly prominent description can be collated from the whole for insertion, in order to bring the Mediator before us as "Perfect God, and perfect Man; of a reasonable soul, and human flesh subsisting." Now, this reasonable soul or spirit is that of which Moses spake, saying, "Let us make man," &c.,

referring to that co-equal and co-eternal spiritual Essence or Divinity ever constituting the Godhead of Jehovah, and which is invisible and indestructible with the Deity himself, and co-equally infinite. It is, and must evidently be in all the Divine Persons, because Jehovah as a Spirit cannot be more or less than infinite in himself, and in all that relates or appertains to that one and the same spirituality of the Trinity in common. Now the endowment of Adam with life, by the Creator, when God breathed into his nostrils the breath of life, and man became a living soul; and the incarnation of God, the Divine Word made flesh, were both effected by the divine agency of the power of the Highest, or of the Holy Ghost; and the advent or birth of the seed of the woman, was according to the course of nature in her productions of man at large. Therefore in the child Immanuel we behold the same feeble and helpless immaturity of strength, common to our infantine state of childhood, he being "God of the substance of the Father, begotten before the worlds, and man of the substance of his mother, born into the world. Who although he be God and man, yet is he not two, but

one Christ. One altogether ; not by confusion (that, is blending) of substance, but by unity of person." For we must be exceedingly watchful to regard the human and divine natures of the Christ in an entirely separate and distinct state, perpetually bearing in mind what the Saviour put into the mouth of Moses, in the wilderness, for the instruction of the Hebrew Church, and that same record which he bare to the same spiritual likeness of the divine persons of the Godhead ; when being asked which was the first commandment, his answer was, " Hear, O Israel ; the Lord our God is one Lord." But farther, in the natural growth of Christ's person or manhood, we are told that he increased in wisdom and in stature, and grew in favour with God and man, so that, the natural image of man in the seed of the woman was progressive after the customary increase of human nature in our race ; but when he had attained to the full maturity of manhood, we see that in him the fulness of the Godhead dwelt bodily, for then he was as assuredly and as essentially God, co-equally infinite with the Father, as he perpetually had been in his eternal goings-forth in his character of the

Word, from the bosom of his Father of old, and from everlasting. If we connect and compare with these remarks the entire and amazing amount of the sacred history, beginning with the record of the eternal and Triune Godhead, and are scrupulously exact in discriminating between the evident and intentional transition of Jehovah, from that Trinity by this personally significant form of words, applicable alone to Christ; "So God created man in his own image," &c., we see in the announced purpose of Christ's individual assumption of our flesh, the infinite wisdom and mercy of the Deity—who, prescient of the breach of the covenant of works, and the fall of man by our first parents in the garden of Eden, had eternally in view the salvation of his church, by Immanuel, the seed of the virgin, and that the indivinity of creature blood-shed, as a figurative substitution for the blood of Christ, could only be made available by faith, until the advent and death of the Son of God, the particulars of whose human sufferings are asserted with such reiterated solicitude and earnestness, in all the infallible truth of inspiration at different periods of time, and by different prophets, from the

days of Moses, to the closing of the sacred canon of the Old Testament by Malachi. All scripture on this head indicates and declares the divine and human natures of the Word made flesh, and points to him as the only expiation of sin, by the completion of the whole amount of prophecy, resulting in the redemption of the children of Adam, eternally purchased by the sacrifice of his body on the cross, and by the shedding of that sinless blood which bare witness to the human nature, or natural image of the man Christ, when yielding up the ghost on Mount Calvary. Plainly pointing to that covenant of redemption, in and through which Isaiah (lv. 3.) assures Israel of the mercies of Jehovah, saying, "Incline your ear, and come unto me ; hear, and your soul shall live : and I will make an everlasting covenant with you, even the sure mercies of David." The mercies here alluded to are again thus plainly mentioned in a part of the Acts of the Apostles (ch. ii.) where, among other things, David, a type of the Redeemer, and Christ himself, are thus spoken of.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is

both dead and buried, and his sepulchre is with us unto this day.

“Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ;

“He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

“This Jesus hath God raised up, whereof we are witnesses.”

What has been copied from Isaiah and the Acts concerning Christ and David, is pregnant with matter of high and peculiar interest. The language of the prophet and the apostle respecting the sure mercies of David, arises from the same source, and has relation to the advent and spiritual kingdom of Christ, and the temporal royalty of David, who is here made a type of the Redeemer, in order more effectually to exhibit and unfold the divine and human natures meeting and concentrating, agreeably to prophecy, only in the person of Immanuel as the promised Messiah. Jacob, or Israel, when bestowing his prophetic and dying benediction on the heads of the tribes,

made this last testamentary declaration of Judah :

“Judah, thou art he whom thy brethren shall praise : thy hand shall be in the neck of thine enemies ; thy father’s children shall bow down before thee.” “Judah is a lion’s whelp, from the prey, my son, thou art gone up: he stooped down, he couched as a lion ; and as an old lion, who shall rouse him up ?

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh* come ; and unto him shall the gathering of the people be. .

“Binding his foal unto the vine, and his ass’s colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of the grapes.” .

* The following interpretation of the word *Shiloh*, will, I hope, be acceptable.

“Shiloh, one of the glorious names of the Messiah, denoting him to be the only procurer of our happiness ; and our alone peace-maker with God : for it importeth a Saviour, or happy, blessed, peaceable, or a peace-maker, &c., from the root *Shalah*—he was quiet and in peace, he was safe and happy. It is found Gen. xlix. 10. ‘The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.’ All christian commentators agree that this word ought to be understood of the Messiah ; of Jesus Christ. Jerome translates it by ‘*qui mittendus est* ;’ he who is sent ; and mani-

second David, which the apostle points to, and infers, by saying, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." We see, therefore, that the man Christ, of the tribe of Judah, or he in whom God told Abraham that all the nations of the earth should be blessed, and who, in the ordinary course of his generations, should be a "branch" of the stock of the house of David, has, agreeably to that oath sworn by Jehovah to David, been manifested in the flesh to unbelieving Israel, and, agreeably to the determined foreknowledge and will of his Father, suffered death by crucifixion. Of whose incarnation, and divine and human natures, Jehovah himself, through inspired Moses, gives us this testimony, "So God created man in *his* own image, in the image of God created he him : male and female created he them." God the Father himself giving unreserved testimony to the same fact, by declaring, "Behold ! a virgin shall conceive and bear a son, and shall call his name Immanuel." Thereby signifying that this son should be God and man in one and the same natural person,

or that conjointly in the person of this son, the seed of the woman, the spiritual King of the true Israel should be found ; for they are not all Israelites that are of Israel, which the Redeemer assures us of, by saying, "My kingdom is not of this world," more clearly expressing his affinity to the church alone, by saying, in St. Mark iii. "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." And David himself, though directly Christ's progenitor according to the flesh, gives us the example and benefit of his faith in Christ, as the promised Messiah, by conferring on him the title of his Lord, which his seniority of life on earth would certainly exclude him from, had he not spoken in the spirit of inspiration of his Lord Christ's divinity. Because David's royalty was temporal, and Christ's, in its highest signification, was spiritual; a truth which was perfectly familiar to David, who, in Psalm xciii. 2, when speaking of Christ, thus expresses himself, "Thy throne is of old, thou art from everlasting." To these observations and proofs of the divine and human natures of Christ, there will be found to subsist

an undeniable similarity of sense between Zechariah xiii. 8, and St. John x. 30. The contents of both will therefore be inserted and considered, placing them side by side, notwithstanding that the extract made from the prophet Zechariah has before been separately spoken of, because the light designed to be afforded in both instances, and the harmony so evidently existing between both these passages of Scripture, will furnish us, on a comparison with each other, with a clear elucidation of the truths sought to be confirmed respecting the eternal divinity and human nature of the Son of God :

Extract from Zechariah xiii.

"Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones."

Extract from St. John x.

"I and my Father are one."

Looking at the order in which these two verses stand, it becomes requisite to notice, that, alike in both the Father and the Son, the co-equality of the divine essence is not simply admitted, but it is positively declared

and asserted, that they are one in the same divine essence and nature, and, therefore, one in every conceivable property which finite knowledge can possibly ascribe to them—as omniscience, omnipotence, &c. Thus being co-equally divine, because con-substantial each with his fellow ; therefore, the divinity of the Father and of the Son, or their same spiritual likeness, must, in the unity of their one essence, constitute one God. “Hear, O Israel, the Lord our God, is one Lord.” One, without a possible degree of disparity, difference, or inequality, in their eternal Divinity ; and to their united and same divinity the language of the prophet does and must inevitably refer, because he spake in the power of the Holy Ghost, or in the power of the Highest, proceeding equally from the Father and from the Son, and their co-equal self. This, therefore, amounts to an unobjectionable truth, because proving and comprehending the divinity of the triune Godhead universally ; and further, the prophet by declaring the Shepherd and the Man Jehovah’s equal, speaks of the particular man in the prescience of the infinite wisdom of Jehovah, who here refers to the Son, or incar-

nate Word, or the God-man Christ. And when the Saviour says, "I and my Father are one," he speaks equally with the inspired prophet of their one and the same essence, which constitutes all that finite creatures, though very imperfectly, can conceive of what we ascribe to and call the attributes of God, in all that relates to the eternal and self-existing divinity of Jehovah. Of which Moses, by the authority of God, speaks, when instructing us in the creation of man, by saying, "Let us make man," &c., and the apostle, more amply in possession of the sacred text, and Christ's especially appointed witness on earth, more fully declares, saying, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." It must be manifest to common sense, that what is infinite in its nature, admits not of increase, either in the number of its persons or divinity, and, therefore the Trinity, confirmed to us by Christ when on earth, was assuredly spoken of by the eminent Hebrew legislator, when he said, Let us make man, &c. Our Lord himself gives us the interpretation of both sentences of Scripture in this his mandate to his disciples, "Go

forth, and baptize every creature, beginning at Jerusalem, in the name of the Father, and of the Son, and of the Holy Ghost." But again, that language which testifies of the divinity of the triune Jehovah, in Genesis i. 26, gives individuality in its concluding sense to the Word made flesh, by declaring the natural image of man in the person of Him, who was like unto ourselves in all things, sin only excepted; and of whose identical humanity Moses in the 27th verse adds, "So God created man in his own image, in the image of God created he him: male and female created he them." And, therefore, in the united sense of the 26th and 27th verses of this 1st chapter of Genesis, we really have not only the declared purpose of Christ's incarnation, but Jehovah also furnishes us with his own declaration of the divine and human natures of the Lord his Christ, in the person of the seed of the woman.

The evangelist in this 10th chapter, when speaking of the record of Jehovah to Christ's eternal divinity, and of the witnesses exhibited and agreeing in Christ's natural body, adds—

"If we receive the witness of men, the

witness of God is greater: for this is the witness of God which he hath testified of his Son.

“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

“And this is the record, that God hath given us eternal life, and this life is in his Son.

“He that hath the Son hath life, and he that hath not the Son of God hath not life.”

In this 10th chapter, St. John advocates alike the divine and human natures of Christ, insisting equally on the actual possession and positive existence of both, in order to prove him the promised Messiah, and then in effect declares that unbelief in the record which Jehovah has given us of Immanuel's divine and human character, is directly charging the Deity with a want of veracity, or, as it is more forcibly and plainly expressed, is making God a liar. I think that the Athanasian creed, should investigation be rigidly and judiciously exercised, would be found to be based principally on the truths of the contents of this chapter. It does not appear to be precisely a

part of my duty to address any observations to those who have "not the Son of God," and consequently, "have not life." This is matter of consideration for the creature with his Creator; and with which I cannot here presume to exercise an unauthorized interference; I, therefore, shall only direct the reader's attention to an examination of the written word of God, and that preached by the pastoral body, or royal priesthood of the order of Melchizedek, appointed, in conjunction with Christ's advent in the flesh, to declare the truth of the everlasting gospel, and supersede the priesthood of the Aaronic house, which has been lost by the dispersion, and confused mixing up in one indiscriminate body the whole of the tribes of Israel. Showing in accordance with the prophetically declared divine and human natures of the Messiah, as stated in Gen. i. 27, that the whole ritual of the ancient Hebrew church under the law, should find its supersession in the sacrificed person of our Lord Jesus Christ, and proving, in the declared purpose of his incarnation, prior to man's existence on earth, that the doctrine of Christianity is that one and only system of theology, which

Jehovah everlastingly designed, and in the fulness of time confirmed by the sacrificed person of Immanuel, as God and man in one Christ, being the end of the sacrificial law, and made under that law as the end of righteousness, and redemption for the church universal militant on earth.

Among the many convincing evidences which God the Father hath given to his Son, when a sojourner on earth, characteristic of the union and concentration of the divine and human natures in the person of our promised Redeemer, that found in John's Gospel, (ch. i.) is of an exceedingly remarkable and pointed kind. John the Baptist having declared that his mission was from God, and that he was not the Christ, but sent to bear witness of him, then gave the Jews this scriptural attestation of the advent of Christ, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias." And having asserted that he was in person neither Christ nor that prophet, to convince them of that truth, declared, in a spirit of christian humility, "He it is, who coming after me is preferred before me, whose shoe's latchet

I am not worthy to unloose." The sacred text then adds :

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world.

"This is he of whom I said, After me cometh a man which is preferred before me : for he was before me.

"And I knew him not : but that he should be made manifest to Israel, therefore am I come baptizing with water.

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

"And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he that baptizeth with the Holy Ghost.

"And I saw and bare record, that this is the Son of God.

"Again, the next day after that, John stood, and two of his disciples.

"And looking upon Jesus as he walked, he said, Behold the Lamb of God."

In this portion of the sacred text, St. John the Baptist expresses his conviction and know-

ledge of the person of Christ, and with whom he had held no previous intercourse, although they were near kinsmen, his knowledge being founded on a particular communication from the most high God, the descent of the Holy Ghost in the semblance of a dove; and expresses himself concerning the Saviour's natural manhood, after the very form of words assigned as the language of Zechariah, by calling Christ a man, and asserting himself to be the voice of one crying in the wilderness, in the spirit of Esaias, saying, "Make straight in the desert a highway for our God." Finally, St. John, in the same form of words used in the visit of annunciation by the angel to the virgin-mother of our Lord, gives verbal proof of the divinity of our Lord, by assigning to Christ the name of the Son of God, agreeably to the prediction of the angel Gabriel, before the declared miraculous conception of the seed of the woman had taken place, saying, "Therefore also that holy thing which shall be born of thee shall be called the Son of God." But where all is miraculous, the very finite capacity of man, however amazing to us its extent in some men has been found to be, must of necessity, on approaching the divine mysteries of an infinite Being, be

found to partake of all the poverty and inefficiency of our benighted nature in which Adam's transgression has placed us; and a writer must be careful to take for his guide the infallible truth of the written word of God, from which he is commanded very peremptorily never to depart; and then, to whatever part of the prophetic writings we turn, and compare that which is foretold respecting the seed of the woman, we shall find, in the exact completion of the matter spoken of, that not one tittle of the word of God ever fails but that every particular declared to take place, is presented as executed with such circumstantial precision and fidelity in all things where the Saviour is concerned, that the whole continuous chain of prophecy is never by the least observable deviation interrupted or departed from. Thus plainly demonstrating the continual superintendence and direction of an infinitely wise God, controlling mundane affairs, and overruling all human occurrences, in order to effect the salvation of man, and the security of the church, through the predicted sacrifice of Christ. But that the Jews should disregard or be unmindful of the prophecy of Esaias, will appear less

amazing, if we remember that the state of religion, and, of course, the moral feeling of the body of the Jewish nation generally, were at a very low ebb; the erroneously-fancied excellency of the traditions of the elders, having in a great measure superseded that reverence and constant attention to the Sacred Writings, which had prevailed, and formed so distinguishing a feature in the character of the Hebrew people, for the government of their community at an earlier period of their church. In fact, the priesthood and the people, without relapsing into open and universal idolatry like their fathers, were hastening with accelerating rapidity to that frightful state of impiety in which but a short time afterwards they were found to be existing, when Je'ovah plucked them from off the face of the conditionally-promised land, by the power of the Romans. And thus the witness John, though a man sent from God, and bearing record that Christ was the Son of that God, from whom he received his mission, could not be more effectual in prevailing on the Jews to receive his authorized evidence, than the predictions of the psalmist and of the rest of the prophets

had been, with their impenitent and obdurate hearers. Hence arose the fulfilment of the rejection and death of the despised Nazarene, the dispersion of the Jews, and the calling in of the Gentiles to the church of Christ, as the promised substitutes of discarded Israel, who are even unto this day cast forth and scattered to the winds of heaven on the face of the habitable earth, but whose future restoration with accumulated blessings to the land of their fathers, will as certainly ensue, as the malediction of Jehovah now resting upon them, is an open and undeniable proof, that He whom they crucified was indeed the Son of God—“And in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.” And the true Israel of God shall look upon him whom they have pierced, and shall mourn, and there shall be one flock under one Shepherd; and Israel by faith shall receive the Messiah whom their fathers worshipped, in the Man that is the fellow of the Lord God Jehovah, who will then make with them a new and everlasting covenant, forgetting and pardoning their sins, and admitting them freely to

be partakers of the blood of that fountain opened for sin and for uncleanness, in the side of that Man of whose divine and human natures, Moses, their great legislator, gave this testimony, "So God created man in his own image, in the image of God created he him : male and female created he them." And whom Jehovah impels under the influence of his Spirit to give a second repetition of the same truth, Genesis iii. 15, in a part of what is said to the serpent and the woman, on the conviction of both, and in which is infolded the redemption of man by the sacrifice of Christ, in this language—"And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel." Moses, in thus acquainting us with the purpose of Jehovah, and declaring that the seed of the woman or virgin should bruise the head of the serpent, refers to Immanuel, as subsequent prophecy undoubtedly proves, and it is not material for argument in this place, to show that Moses had a knowledge of the future incarnation of the Son of God. He spake as impelled by the Spirit, he uttered what of necessity he was instructed

and compelled to give utterance to ; it was not optional with that holy man to say more or less than he did ; and many portions of the Sacred Text clearly point out that the seed of the woman was the Son of God, and, of course, must be, as already stated, of co-equal divinity with God the Father himself.

In speaking of the rite of baptism, it must be observed, that as St .John was commanded, by the Father by whom he was sent, to baptize with water, that element being made in this, as in many other parts of Holy Writ, on account of its cleansing and purifying qualities, a type of the Holy Ghost ; so Isaiah, in direct allusion to this truth, opens the 55th chapter by this general and merciful invitation, wherein are contained the eternity, personality, and divinity of the Lord Christ, and whom the prophet thus personates, “ Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat ; yea, come, buy wine and milk without money and without price.” And as St. John was sent and commanded to baptize with water, so, with him, the church of Christ still continue to make that element a symbol or type of the

Holy Spirit. In St. Matthew (iii. 11,) a direct meaning is assigned to water symbolically, where St. Matthew, speaking of St. John's preaching, office, life, and baptism, makes water the outward and visible form of that baptism, and actually puts those words into the mouth of St. John himself, on the occasion in question—"I indeed baptize with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." This declaration proves Christ to be the donor of the Spirit, of which the water used in baptism is a type, and receives at once both proof and confirmation of the Creator's eternal divinity, by its agreement with the Mosaic account of the creation of the first-made man. Where we are told, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." And again, does not this same harmony of Sacred Writ confirm what St. John with so great solemnity asserts, on witnessing the descent of the Holy Ghost on the

person of the Redeemer—"And I saw, and bare record, that this is the Son of God."

The injunctions of our Saviour concerning baptism are of a very express and universal nature, and render the baptism of infants not merely a customary matter, but an imperative duty on all Christian parents; as both an essential and indispensable rite originated by the Deity himself, and designed to afford the parents themselves an opportunity of evincing their steadfast continuance in the faith of Him who was God and man in one Christ, by thus openly proving their earnest desire that their children should be thus early inducted, by the sacred ceremony of baptism, to the most holy creed of the primitive Christian church. Therein manifesting that the discipline of that church evidently partakes of the purity of the first ages of the gospel, having the divine truth of the whole edifice built jointly on the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner stone.

The harmony of the law and the gospel as according parts of the same divine doctrine, is clearly shown in the 10th chapter of 1 Cor-

inthians, to which the reader may refer with great advantage; and, with respect to the descent of the Holy Ghost upon Christ in the form of a dove, we shall see, by examining the law of sacrifice, that when the offering consisted of turtle doves, or of pigeons, these birds were expressly directed not to be divided. Thereby showing the unity and indivisibility of the divine essence or nature, and which eternally constituted that one and the same spiritual likeness of which Moses speaks in Genesis i. 26, and which, of course, was perfectly different and distinct from the natural and material image of Adam and of Christ.

The divine and human natures of Christ are so interwoven in our Immanuel in Holy Writ, that each will generally be found by believers to bear testimony to the other; whereas among those sceptics who have exalted the knowledge of finite man beyond the omniscience of their Maker, it is difficult to discern any thing but a very lamentable and alarming earnestness of heart, to offer every obstruction to the divine truth. Of which it has pleased the most high God that they should be suffered to make themselves most supremely ignorant; and as

this little book may, perchance, fall into the hands of such a person, let us hear what the prophet addresses to him for his improvement, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled; this shall ye have at mine hand, ye shall lie down in sorrow." It may possibly be of some small service, by creating a momentary feeling of serious reflection, to say a few words on the divinity of Christ, which inattention to the Sacred Writings may have hidden from them.

When Moses (a type of Christ, and who had become the shepherd of Jethro, his father-in-law) met God at Mount Horeb, and was informed that he was the designed instrument of deliverance to the Israelites from their Egyptian bondage; in the colloquy which took place between God and him, Moses puts this remarkable question to the Deity: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, what is his name; What shall I say unto them?"

“And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

The Deity having now for the first time revealed himself to Moses and to Israel by the name of I AM, adds, “Thus shalt thou say unto the children of Israel, The God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : this is my name for ever, and this is my memorial unto all generations.”

On looking at the words “I AM THAT I AM,” it is first to be remarked, that a past or future tense or time is not even intended to be glanced at; but that the eternal divinity and immutability of the Divine Essence is designed to be pointed out; and again, when God the Word made flesh stood for condemnation in the presence of his sanguinary judge Caiaphas, the promised Messiah again testified of himself in those very words, giving a second affirmation to his own Divinity, by saying, “I AM THAT I AM.”

Finally, Moses was directed to inform the Israelites, that this glorious personage who had sent him to them, was he who had been

heretofore revealed as the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Christ then concludes, by way of encouragement for oppressed Israel, in their assured safety and certainty of an omnipotent deliverer from their slavery, by adding, to strengthen the faith of the church in succeeding ages, "This is my name for ever, and this is my memorial unto all generations." For we must always bear in mind, that the preservation of the Hebrews (that people being made, at different times, the depositaries of the revelations of Jehovah) aimed at the establishment of the Christian religion ultimately.

If we incorporate with these plain assertions of Christ's equal divinity with the Father, the evidence of the God-man himself, "I and my Father are one," the spiritual sameness of their eternal divinity is undeniably evident in the Godhead; and Jehovah, prophetically speaking of the Son, makes himself a confirmer of Christ's co-essential participation of his own divinity, by declaring, that in the intimate and vital union of the Son's twofold nature, the co-equal and co-eternal Divine Majesty were both contained; by using this mandatory lan-

guage addressed to the sword as a figurative instrument of death, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd," &c. And Isaiah, speaking of the office of Christ, graced with meekness and constancy, xlii. 8. has these remarkable sentences, "I am the Lord, that is my name: and my glory will I not give to another, neither my praise to graven images." After which words follows an exhortation to praise God for his gospel, the extent of which is shown by the multitudes of the Gentile inhabitants of the earth, sea, &c., to whom Jehovah very especially addresses himself as the designed recipients of his truth, grace, and glory, in the person of Jesus Christ.

We will now examine the meaning of the prophet, and what is intended by Jehovah not giving his glory to another, neither his praise to graven images. This language implies, that Israel had backslidden from the worship of the only true God, and were then in the practice of idolatry, for which the prophet reprehends them, and from which state of alarming estrangement, the Deity in his own time meant to

retrieve them : adoration and praise being the right of the Creator alone. The most prominent characters figuratively spoken of in this prophecy, are Christ and the Christian church ; and here let me point out the hot displeasure and indignation of Jehovah, where false worship is found on earth among his chosen people of Israel, and how much more violently and inconceivably incensed must we reasonably suppose him to be, could such a transaction occur in his own more immediate presence in heaven. Yet in heaven, and in the presence of that Father, Christ receives the particularly enjoined worship of all the angelic intelligencies, in right of his own and his Father's spiritual likeness ; clearly showing us, that archangels and angels of every degree and order, offering unto Christ their humble and reverential worship, neither do glorify or give their praise to any other than Jehovah, by adoring, in the power of the Holy Ghost, his consubstantial Son : and surely where eternity is at stake, free-thinking philosophers might do well to consider, that at the last, or day of judgment, the fearful and solemn action of trial and

eternal decision, as also the spiritual government of the world in time, are committed by the Father to the Son; and therefore, those who would not acknowledge Christ's divinity, and refused his spiritual dominion in time, may be reminded of what the sacred text says of his eternal judgment: "For the Father judgeth no man, but hath committed all judgment unto the Son :

"That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father that sent him."

It would unavoidably exceed the purposed limits of this Work, more amply to portray and expatiate on the numerous instances of Christ's asserted co-equality with the Father, as exhibited in holy writ, with the plain and very obvious intention on the part of the Father to establish a parallel divinity in both. The last, and to man the most momentous, office of the Creator, is to administer judgment and justice alike to the righteous and the wicked, by which their future condition will assuredly be eternally and irreversibly

ordained, and which nothing less than the omniscience of the all-wise God could possibly qualify him for executing. And in this particular the judicial decision of the Creator will in every peculiar instance be such, in virtue of his spiritual likeness with the Father, that error or misconception, to which man is almost perpetually liable, will not possibly find a place in the award of the Divine judgment; and which, without the least shade of deviation or difference in thought or purpose of the Deity, will infallibly fix and constitute the eternal condition of mankind, according to the universal and perpetual accordance of the mental infinitude of Jehovah in all things.

Having observed that man was made for the glory of God, the highest glory of man must consist in his conformity to the enjoined will of God, in humble and reverential adoration of his infinite and supreme divinity, and in the ascription of praise to his character as the Creator, Governor, and Judge of all men. For such we see is the employment in heaven of the angels, those unbodied and spiritual intelligencies, which maintained that original

and exalted state of perfect purity, in which the Sacred Scriptures assure us they were at first created.

Isaiah in the 45th chapter having predicted the birth of Cyrus for the church's sake, speaks of Israel and the church universal in the latter days, with this assurance of the everlasting mercy of Christ the Creator, taking especial care to include in the divinity of Christ the justification of man :

“ But Israel shall be saved in the Lord with an everlasting salvation : ye shall not be ashamed nor confounded, world without end.

“ For thus saith the Lord that created the heavens ; God himself, that formed the earth and made it ; he hath established it : he created it not in vain, he formed it to be inhabited : I am, the Lord, and there is none else.

“ I have not spoken in secret, in a dark place of the earth : I said not unto the seed of Jacob, Seek ye me in vain : I the Lord speak in righteousness, I declare things that are right.

“ Assemble yourselves, and come ; draw near together, ye that are escaped of the nations : they have no knowledge that set up

the wood of their graven image, and pray unto a god that cannot save.

“Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me.

“Look ye unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

“Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

“In the Lord shall all the seed of Israel be justified, and shall glory.”

In this part of the chapter the divinity of Christ is declared to Jew and Gentile in such successive and ample repetitions, that it will only be requisite to group them in the order, or nearly so, in which they stand, that the

reader may consider the truths of inspiration of which they so fully partake, in order to acknowledge that of a surety they are entirely orthodox. Christ is first declared to be the Creator, and then asserted to be God and Lord, a just God and a Saviour, inviting those that are the Israel by faith to look unto him and be saved, affirming, "For I am God, and there is none else." And then, to show that the Israel by faith should acknowledge Christ's eternal divinity, we behold the effect of that faith, in the acknowledgment of the divine character of Him who mercifully gives the invitation to look and be saved, in the response of the Jewish or Gentile convert, who, discarding his own righteousness, which is of the law that ministereth unto death, adopts the righteousness of this divine God and Saviour, by asserting, "Surely in the Lord have I righteousness and strength." The prophet then asserts the justification of man by the imputation of Christ's righteousness, in opposition to that of the law, by which man never could, or can be saved.

It may fairly enough be concluded, that comment on the part of the writer cannot be

required where the direct meaning of words are not enigmatical, and every sentence teems with the acknowledged and received doctrinal truths of the Christian religion, but yet where the united testimony of different parts of holy writ comport with each other, establishing the same fact, concurrent truth may possibly be of some beneficial effect, in confuting by their concordance those heretical and blasphemous opinions put forth at this particular time with the most impious and fearless arrogance.

In the 2nd chapter of the apostle Paul to the Philippians, we find the members of the church earnestly exhorted to humility, after the example of Christ their head ; and the salutary effect of concord in the Christian community at Philippi, strenuously insisted on, as indispensable to the advancement of the true faith. At the 5th verse St. Paul says—

“Let this mind be in you, which was also in Christ Jesus,

“Who being in the form of God, thought it not robbery to be equal with God ;

“But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men :

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

“Wherefore God also hath highly exalted him, and given him a name which is above every name:

“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

“And that every tongue should confess that Jesus Christ is Lord, to the glory of the Father.”

Here the glory of the Father is alone mentioned, that of the Son being considered or taken as a thing fully granted and conceded, the glory in each being equal, and their divine majesty co-eternal. This point the psalmist sets at rest, when prophetically declaring the divinity of Christ, and personating the Father, he makes use of this form of comparative language, applied to the Father and the Son respectively—“The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool.”

In order to establish the divine co-equality of the Father and the Son, the prophet and

the apostle unfold as it were the door of the court of the holy of holies, in order to exhibit to our mental view the Redeemer receiving the adoration of those spiritual and holy intelligencies, the angels of the Divine presence, proving the divinity of Christ, equally and conjointly with that of his Father, to be "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come :

"And hath put all things under his feet, and gave him to be the head over all things to the church.

"Which is his body, the fulness of him that filleth all in all." Ephesians i. 21—23.

In the verses just copied the apostle presents us with the like co-equal and infinite supremacy of Christ with the Father over all created intelligencies, both in heaven and on earth, which can alone result from their same and eternally self-existing spiritual likeness, with which inspired Moses begins his revelation concerning the formation of man, by laying the foundation of the divinity of Jehovah in the distinct persons of the triune Godhead,

saying, "Let us make man;" and which the evangelist John more expressly thus asserts, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The verity of which record, Christ the Word made flesh attests and confirms, by directing baptism to be performed as a sacred rite, in the name of the Father, and of the Son, and of the Holy Ghost.

We will now, in the Second Part of this small work, seek for the meanings of the words "image" and "likeness," in such different parts of Scripture as may appear most applicable and appropriate for that purpose, without adding more on the subject of our Saviour's natural inherent right to the highest acts of divine adoration.

Part the Second.

CHAP. XI.

The meaning of the words "Image" and "Likeness" further examined, and taken in connexion with different parts of Sacred Writ.

SACRED and profane history sufficiently prove that reason, unaided by revelation, must have continued perpetually to wander in the mazes of inextricable ignorance and error ; and that man, although endued with, and pre-eminently distinguished by, the possession of a rational soul, could attain by the possession and exercise of his natural mental faculties, neither a correct knowledge of the divinity of Jehovah, the only true God, nor even the least sense of his own origin, or the purposed object of his creation. The immortality of the soul of man receives indubitable evidence of its eternal, indestructible, and divine similarity to that of the same

spiritual likeness of Jehovah, in those very particulars whereon the most confirmed and hardened atheists, and the unregenerated minds of sceptical men at large, have earnestly and unremittingly sought to build their unwise, impious, and untenable arguments of unbelief, concerning the diversified opinions of human faith. For man, however remotely separated, and savage, and untutored as he has been found to be in distant and newly discovered regions, is always possessed with the firm and internal conviction of a Supreme and Infinite Being; and in all the extensive and endless difference shown by the natural ignorance of man in spiritual wisdom, yet by one universal, unpremeditated, and untaught impulse and assent, and where no kind of previous communication or intercourse ever existed; one universal proof of the divinity of God, and of the immortality of the soul or spirit presents itself, to prove by universal acknowledgment, the eternal and self-existing divinity of the Lord God Jehovah, and the immortality and indivisibility of the soul of man, from its like and eternal spiritual essence, the divinity of the Godhead. With a record of this, the Sacred Volume has furnished

us, and that nothing might be wanting to build us up in our most holy, and alone true Christian faith, the eternally-begotten of the Father has declared the triune divinity, by directing that admission by baptism, as a proof of offered entrance into the church of God, must be performed in the distinct names of the persons constituting the triune Godhead, and which is consonant with the tenour of Scripture, and the early, because ordained, usage of the primitive Catholic church.

It having been deemed requisite in some points of view to offer these considerations to the reader's notice, we will now return to examine the meaning of the words Image and Likeness, spoken of by Moses ; first, however, observing, that when Jehovah had finished his creations, by bestowing the gift of life on our first parents, He made an evident and intentional display of the divine rationality of man, (and which was also clearly indicative of the indivinity of all sentient and merely instinctive life), by conferring a blessing in this importantly-significant form of speech :

“And God blessed them, and God said unto them, Be fruitful, and multiply, and re-

plenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Now Jehovah had, as we have already elsewhere seen in the prophetical writings, given to our Messiah or Immanuel the most direct declaration of his divine and human natures in this unequivocally prophetical form of words: "So God created man in his own image, in the image of God created he him: male and female created he them."

With particulars like these, and the declared purpose of Christ's incarnation present to our minds, we have only the task of tracing the sacred history to the fall of man, and there we shall be assured, that the mercy of the Lord is from everlasting to everlasting, that in his wrath he forgets not his infinite love to our debased, benighted, and fallen race; and that in Christ, the promised seed of the woman, the divine and human natures of the Son of God are plainly and prominently brought before us.

The sacred writings inform us, that God planted a garden eastward in Eden; and there

he put the man whom he had formed. In this garden the beneficent Creator had catered with infinite munificence for the comfort of his sinless and glorified creature. For his immediate necessities, there was a superabundance of every requisite best adapted to his support; and that perfect state of purity and innocence in which he came from the hands of his Maker, excluded apprehension and anxiety for the future. Man's innocence constituted his immortality, his mind was a paradise of bliss, and his Creator was his friend. Shame, fear, and the entire train of those corroding anxieties to which suffering and repining humanity is subject, found no place of existence; and indeed, these evil passions, fearful proofs of the guilt and depravity of man, were incompatible with the divine will.—The state of human life of the Adam, in their originally created condition of innocence, is to us incomprehensible.

A state of indolence was never designed for man, and therefore the Creator placed Adam in the garden of Eden, "to dress it, and to keep it." A necessary introduction to an uniform habit of industry, when of necessity he was to earn his bread in the sweat of his

brow. In Eden, the divine supremacy requiring obedience on the part of man, was made to consist in his abstinence from the fruit of one single and particular tree, the varied produce of all the others being freely given as an ample and abundant sufficiency for his subsistence. The prohibition to eat of the forbidden fruit, contained an admonition of its exceedingly baneful nature, and was a denunciation of death as the result of transgression on the part of man. The Creator's interdict runs thus :

“ But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.”

Here free-will is left to human agency, and the continued possession of immortality, or certain death, was made optional with Adam, in the event of his obtaining a prohibited and therefore sinful acquisition of the knowledge of good and evil, beyond that with which the Creator saw fit, in his infinite and unerring wisdom, originally to endue him. The result of the serpent's temptation is sufficiently known: he prevailed, man fell, and the

posterity of Adam (who begat children in his acquired and sinful likeness) are born the children of wrath, and the deeply contaminated inheritors of their great progenitor's original sin. The promise consequent upon the fall of man must here be inserted, because it presents us plainly with the incarnate person of the God-man Christ, and which promise must be taken in continuous connexion with the declared purpose of the incarnation of the Son of God, of which fact it forms a subsequent, connecting, and confirming part of that primitive declaration of the eternal purpose of Jehovah, with regard to the sufferings and sacrifice of the Lamb of God, slain from the foundation of the world. The promise of a Redeemer to restore in his own person that original righteousness which was lost in the fall, is thus declared to the serpent :

“And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.”

The written word of God, which can alone be admitted as an all-sufficient authority, and decisive of the meaning of these words,

“the seed of the woman,” must first be had recourse to, after the call of Abraham, the father of the faithful; the promise to whom concerning the advent and lineage of the seed of the woman, (and which seed Abraham worshipped by sacrifice) was this: “In thy seed shall all the nations of the earth be blessed,” and the apostle Paul, in his epistle to the Galatians, iii. 16, 17, speaks of that promise thus:

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”

“And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”

If we concisely and conjointly take the sense of what the apostle says concerning Christ as the seed of Abraham, having regard at the same time to the promise made to man universally in the persons of our first parents and representatives on their fall, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall

bruise thy head, and thou shalt bruise his heel;" we have in that Seed of the woman, and Son of the most high God, such an evident and incontrovertible certainty of the divine and human natures of God manifest in the flesh, that we have only to insert what Moses thus says of the Creator, "So God created man in his own image, in the image of God created he him: male and female created he them;" and we have full and well-assured proof that when Jehovah said, "Let us make man," &c. the plural pronoun "us" then made use of, is his own record of the eternal divinity of the Triune Godhead. Of which also the apostle says, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." And seeing that "God is a Spirit," and that "the Lord our God is one Lord," it evidently follows, that this Trinity of Divine Personages must be in virtue and by unity of their one and the same spiritual likeness, co-eternally, co-essentially, and co-equally divine, and therefore in their style and title, alike God, Lord, and Almighty, on account of their same eternal, self-existing, and uncreated essence. But again, that which

confirms the essential and eternal divinity of the Godhead, is undeniably conclusive of the scriptural meaning of the word "likeness," used by Moses in his inspired history of the creation of man, and reciprocally, with the word "image," to the first and second Adam, assigns to each person individually the possession of the like divine and human natures. The actual accomplishment of the assumption of man's corporeality by the seed of the woman, is thus predicted by Isaiah between eight and nine hundred years before the birth of Christ. "Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel." The very name here given to the Messiah, positively implies the actual and personal possession of the divinity of Jehovah, and that natural image common to Christ and man in each person individually, so that the real and definite meaning of the word "image," used by Moses, and applied by him to God and man, relates to the human nature of both. It therefore follows, that the purposed incarnation of Christ was declared when Jehovah said, "Let us make man in our own image," and the immediate deviation from the divine Trinity

to the seed of the virgin-woman, or to God the Word made flesh, and whose goings forth have been ever of old from everlasting, was an intentional act on the part of Jehovah, designed to point out that individual Person of the divine Trinity, who was to be God and man in one Christ.

It has been already observed that the words, "seed of the woman," exclude every sense and possibility of human paternity, and directly imply a sole and superhuman origin and existence in the person of the Messiah, a power alike infinite and incomprehensible to man; and we accordingly find that the beginning of natural life in the person of the second Adam, was commenced by the omnipotent operation of the power of the Highest, even by the third distinct Person of the co-equally divine Trinity, the Holy Ghost, and was as much a creation as the origin of life in the first Adam. With respect to the acquisition of the knowledge of good and evil, the first created pair in their own persons immediately felt a conviction of the loss of that divine innocence and immortality which their flagitious and uncalled-for rebellion against the prohibition to transgress,

had justly brought upon them. And they were also made sensible of that indwelling sin, the inveterate corrosion and pestilent nature of which had brought death, the wages of sin, upon themselves, and which mortal corruption of all the bodily powers of natural man has continued to constitute the just and rightful inheritance of their very naturally debased descendants.

Much of speculation has been indulged in with respect to the origin of moral and natural evil originally: no wisdom but that of the Omniscient can be requisite or competent for the solution of this man-created or philosophical difficulty. The Bible is perfectly clear on this head: moral and natural evil was originated and entered into our world by the like means and the same unholy agency which had drawn away, and nurtured into open rebellion and warfare, a third part of the angels of heaven. And the serpent or Satan, styled the prince of the power of the air, on beholding the perfect innocence and felicity of the new-made man, was moved by that same rancorous and inveterate malignity against him, on account of his obedience to Jehovah, which he had before entertained, and with open but impotent

arrogance exhibited in the court of heaven : and forthwith determined to mar or destroy this highly-distinguished and hitherto immortal favourite of the Creator, in revenge and hatred for his own justly-merited fall. Man, perhaps but very lately created, was beguiled by the specious subtilty of the deceiver, and in the end willingly became the co-partner with Satan in the heinous act of guilt that ensued. On this the Creator, in vindication of his outraged and divine authority, and offended truth, exercised his own judicial power against the transgressors, as we find it detailed in holy writ, but which will be of a definitive and ever-enduring nature at the general resurrection.

Some observations will now be made on what modern antiquaries say concerning those systems of belief in which the early inhabitants of the earth are, from sacred and profane historical authority, known to have placed their faith ; and modern antiquaries of the sceptical order will be compelled to acknowledge that to whatever height of impiety the wickedness of man may have attained since the flood, the recorded and uniformly impious

habits of the imaginary divinities, or as they are called in Scripture by Jehovah, "new gods newly come up," transcendently exceed the impiety of their benighted devotees, both in the possession and indulgence of all that is to be deemed most flagitiously abandoned, and wicked, as offences against common morality. And yet sceptical antiquarians of the present day speak with very evident and self-complacent satisfaction of that sapience which has enabled them in such an antazing and astonishing manner to discover that the doctrine of Christianity sprang up, comparatively speaking, as a faith of yesterday, or, at least, is of very modern growth. Truth requires that just concessions must be made, even when appearances at first sight may seem to operate against the arguments earnestly sought to be established, and, therefore, Christians may readily and safely admit that Christianity is not an ancient religion, and for this single and very satisfactory reason—that though antiquity connects itself with the most remote periods of the history of mankind, yet it must be bounded by the extent of *time*: whereas the declared purpose of the incarnation of God the Word made flesh, pro-

claimed in the sacred text, antecedently to the creation of the great progenitor of the human race, must (agreeably to the mental infinitude of an omniscient God, to whom nothing can be new,) be a proof beyond all rational contradiction, that Christianity is eternal with the Deity himself.

This remark suggests many things for our improvement: first, it shows us that the Divine Word, or Son of God, was eternally co-eternal and co-existing with the Father himself; and, in the second place, that he is of the like co-equal divinity with the Father, and that in the Trinity of the Godhead, "none is afore or after other, none is greater or less than another; but the whole three Persons are co-eternal together, and co-equal. So that in all things, the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, must thus think of the Trinity."

These remarks, if compared with a part of the prophecy inserted as Zechariah xiii., and connected with Genesis i. 27, may be found useful in enabling us to recognize more clearly the accordance and meaning of both portions

of Scripture, with regard to the "image" and "likeness" of God and man, whose name the Father declared, before his natural life began on earth, should be Immanuel, therefore this chapter shall be finished by both portions of Scripture being placed side by side, for the reader's consideration :

Genesis i. 27.

"So God created man in his own image, in the image of God created he him: male and female created he them."

Zechariah xiii. 7.

<p>"Awake, O sword, against my Shepherd, and against the man that is my fellow, with the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little</p>	<p>"Awake, O sword, against my Shepherd, and against the man that is my fellow, with the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little</p>
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Here Moses calls the Creator God, a title appertaining to, and alone bestowed on Jehovah the only true God, by way of distinction from, and in opposition to the word Adonai or Lord, which the heathen nations applied not only to their false gods, but also to their kings, and petty princes and governors; and in this sense Adonai is applied to the king of Bezek, when opposed to Israel.

Moses then declares the natural image of Christ and man as alike constituting both their persons. In the transposed prophecy errone-

ously placed with the prophecies of Zechariah, Jehovah calls Christ his own Shepherd, the Man that is his equal, which asserts a sameness with self in their co-equal and divine spiritual likeness; so that the intimate and vital existence of God and man in the person of one Christ, is as unhesitatingly here asserted in both cases, as the rational mind of man can or ought to desire. The human nature of the Redeemer was a substance superhumanly ordained in his virgin mother, and of that mortal nature with its original substance of man at large. appointed once to die; thus Christ was man according to the substance of his other, born into the world, and hence called the Son of Man.

CHAP. XII

The Judicial Character of Christ first displayed in his denunciation of punishment against the Serpent, Adam, and Eve
—Confirmed by accepting the offering of Abel, and rejecting that of Cain—Genealogies instituted, their primary object
—The Flood, and preservation of Noah and his family.

THE lamentable transgression, and fall of man from that state of holiness, and, to us, inconceivable purity, in which he was originally created, presents us with a merciful mitigation of the sentence on the creature, mystically contained in the declaration of death, on the day that man was put into the garden of Eden, to dress it, and to keep it, and which sentence amounts to a temporal reprieve, by that condition of imperceptible yet dying life, to which Adam and his posterity were immediately subjected; for as in Adam all men live, being the fallen and mortal inheritors of their general father's original sin, so in Christ shall all be made alive, and made partakers with him in his resurrection.

The Creator on the fall of man is instantly

introduced denouncing judgment on the transgressors, and his character as the Judge of all men is shortly afterwards again fully brought before, and confirmed to us, by the rejection of Cain and his offering, and the acceptance of that of righteous and faithful Abel, which, by faith in Christ, the antitype of all sacrifice, was immediately received ; because the human nature of the seed of the woman was the thing typified, and it was the intention of Jehovah that atonement for sin should be made in that same human nature which had sinned. And the prescience of Jehovah shows this, his eternal purpose, by declaring the incarnation of the seed of the woman for the redemption of man in time and in eternity, therein holding out our deliverance from eternal death, through the righteousness of Christ, found upon us by imputation, through faith. Which is not like sin, hereditary, as the Jews imagined, but is the gift of God the Father through Christ, and this becomes both available and all-sufficient for man's salvation. Now the Son's repeatedly insisted on co-equality with the Father, in holy writ, proves him to be equally possessed of all the divine

properties common to the Father, and declares him to be virtually omniscient with that Father, and possessed of perfect and infinite competence for the execution of his judicial office on the quick and the dead, on the day of the general resurrection.

The next thing that is found in the progressive order of sacred narrative, is the institution of genealogies, which, in their highest signification, relate to the Christ the seed of the woman, as God manifest in the flesh. The 5th chapter of Genesis must therefore be inserted, because the omniscience of Jehovah saw fit by the institution of these genealogies to give his eternally-begotten Son, the Word made flesh, a clear and undeniably defined lineage, as God and man; therein confirming the divine record of the Trinity of the Godhead, with which Jehovah began his revelation of the history of man, by saying, "Let us make man," when speaking of the Trinity in common. After which, having the ancestors of the Redeemer lineally before him, though then not in existence, yet visible to his prescience, the Deity subsequently connects and blends, in the genealogies of those patriarchs from Adam

unto Noah, a continuous list of the ancestors of the Redeemer, in their successive order of life, together with the death and age of each respectively ; designing plainly to show us the natural order of the generations of Immanuel, as the eternally-designed propitiation and atonement for the sins of mankind, as well Jew as Gentile. Therefore the insertion of the 5th chapter of Genesis becomes a very important matter, as well to the Christian as the sceptical critic ; after which the lineage of the man Christ will be shortly disposed of, and some suitable reflections attempted.

GENESIS V.

“ This is the book of the generations of Adam, in the day that God created man, in the likeness of God made he him ;

“ Male and female created he them ; and blessed them ; and called their name Adam, in the day when they were created.

“ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth :

“ And the days of Adam after he had begotten Seth were eight hundred years : and he begat sons and daughters :

“And all the days that Adam lived were nine hundred and thirty years : and he died.

“And Seth lived an hundred and five years, and begat Enos :

“And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters :

“And all the days of Seth were nine hundred and twelve years : and he died.

“And Enos lived ninety years, and begat Cainan :

“And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters :

“And all the days of Enos were nine hundred and five years : and he died.

“And Cainan lived seventy years, and begat Mahalaleel :

“And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters :

“And all the days of Cainan were nine hundred and ten years : and he died.

“And Mahalaleel lived sixty and five years, and begat Jared :

“And Mahalaleel lived after he begat Jared

eight hundred and thirty years, and begat sons and daughters :

“And all the days of Mahalaleel were eight hundred ninety and five years : and he died.

“And Jared lived an hundred sixty and two years, and he begat Enoch :

“And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters :

“And all the days of Jared were nine hundred sixty and two years : and he died.

“And Enoch lived sixty and five years, and begat Methuselah :

“And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters :

“And all the days of Enoch were three hundred sixty and five years :

“And Enoch walked with God : and he was not ; for God took him.

“And Methuselah lived an hundred eighty and seven years, and begat Lamech :

“And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters :

“And all the days of Methuselah were

nine hundred sixty and nine years: and he died.

“And Lamech lived an hundred eighty and two years, and begat a son:

“And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

“And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

“And all the days of Lamech were seven hundred seventy and seven years: and he died.

“And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.”

In these genealogies from Adam unto Noah, and which nothing but the infinite wisdom of the Deity could have supplied, Christ the Creator looks through his antediluvian ancestry to that period of time when inspired Jacob declared, in the influence and omniscience of that distinct Person in the Trinity, the Holy Ghost, and agreeably to the infallibility of Jehovah's never-failing truth, that the promised seed of the woman should assuredly be found

in the fulness of time in the royal tribe of Judah, and be ultimately a branch of the stock of the house of David, agreeably to this prophecy, "And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah ; for out of thee shall come a Governor, that shall rule my people Israel." And that this government in the person of the Immanuel was a spiritual and not a temporal government or kingdom, Christ himself affirms, by expressly saying, " My kingdom is not of this world ;" which language refers us to his spiritual rule and government of an eternal nature, and is a plain affirmation of his own divinity, for nothing is eternal besides God. Therefore, in the genealogies of man, from Adam unto Noah, we have infolded, the generations, according to the natural order of the flesh, of the divine Logos ; and in the event of this little work falling into the hands of alarmingly-inconsiderate, or lukewarm objectors, surely they might do well, with regard both to their present and future state of being, to consider whether, from the foundation of the earth to this moment, the passing events of our world could possibly

have accorded with the whole roll of the volume of the Book, and thus have exactly agreed with every particular and tittle of prophecy, which Jehovah in his omniscience predictively declared of Christ concerning both his human and divine natures, and the place of his nativity.

An account of that wickedness of the world, which occasioned the deluge, follows the detailed biography of Christ's antediluvian ancestors, and whose natural generations are again taken up and concluded in the New Testament. The terrific catastrophe of the flood, which can alone be equalled by the certain destruction of our present world by fire, was brought about by the fratricide Cain and his impious posterity, whose expatriation from the land of his nativity for the benefit of the faithful, in the early ages of the church, divided the inhabitants of the world into two large tribes or nations of people. The rights of primogeniture,* so eminently esteemed and particularly dwelt on in Scripture, were forfeited by wretched Cain, who, so far from being reclaimed by his expulsion and future

* See dying Israel's address to Reuben, his first-begotten son.

exclusion from all intercourse with his father's house, and being led to repentance by the just severity of his punishment, became by the obduracy of his own naturally wicked heart, and the augmented iniquity of his natural issue, the direct cause of the flood.

The numerical increase of mankind and consequent extension of their local habitations, would necessarily produce in time an approximation, and finally an union of all the aborigines of the stock of Adam, and this we see accordingly took place. Previous to this time the Deity, to mark the superior degree of esteem and eminence of that part of the inhabitants of the world, calls the descendants of Seth, by way of distinction, "the sons of God," because they had hitherto by sacrifices typical of Christ, maintained and practised the knowledge and worship of Jehovah, the only true God, as first instituted by the Creator, and which the sacrifice of Noah on the day that he stepped from the ark makes plainly intelligible to us; showing us the views entertained by the antediluvian church, and that they assuredly knew, that without the shedding of blood, typified in oblationary worship, there could be no

remission of sins. The dominion of man clearly pointing out the indivinity and insufficiency of mere creature-life, and as positively directing them to the single and alone subsisting promise of the advent and sacrifice of that antitype or seed of the woman, promised on the fall of man, and before his expulsion from the garden of Eden.

The descendants of Cain, alike irreligious and immoral, are called by the Deity the children of men, as being universally without a knowledge of God, and indulging in the practice of every licentious and unjust propensity, without restraint; or as they were men of nature without a knowledge of God, and therefore in reality what St. James says of the worldly wisdom of natural men, "earthly, sensual, and devilish." The association of the righteous and the wicked, had its origin in the beauty and seductive blandishments of the daughters of Cain, and produced, among other evils, contracts of affinity, and a departure from the holy and original institution of marriage, which we find Noah and his sons had strictly observed; all flesh had corrupted its way, the earth was filled with violence, and the deluge ensued.

On this promiscuous association of the descendants of Adam, general apostacy rapidly ensued ; the language of the Deity is brief, but alarmingly comprehensive.

“ And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

“ And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

“ And the Lord said, I will destroy man whom I have created from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for it repenteth me that I have made them.

“ But Noah found grace in the eyes of the Lord.

“ These are the generations of Noah : Noah was a just man and perfect in his generations, and Noah walked with God.

“ And Noah begat three sons, Shem, Ham, and Japheth.

“ The earth also was corrupt before God, and the earth was filled with violence.

“ And God looked upon the earth, and

behold, it was corrupt ; for all flesh had corrupted his way upon the earth.

“ And God said unto Noah, The end of all flesh is come before me ; for the earth is filled with violence through them, and, behold, I will destroy them with the earth.

“ Make thee an ark of gopher wood ; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

“ And this is the fashion which thou shalt make it of : The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

“ A window shalt thou make to the ark, and in a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof ; with lower, second, and third stories shalt thou make it.

• “ And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven ; and every thing that is in the earth shall die.

“ But with thee will I establish my covenant ; and thou shalt come into the ark ; thou, and thy sons, and thy wife, and thy sons' wives with thee.”

God the Creator having ordered such proportions of the different species of inferior life, as he saw fit to preserve alive to replenish the earth after the flood, gave Noah this requisite charge to provision the ark for the subsistence of all life mercifully destined to survive the approaching deluge.

“And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

“Thus did Noah; according to all that God commanded him, so did he.”

It becomes necessary here to insert, and examine the import of what is contained in the 18th verse, seeing that its contents relate to the advent of Christ in our human nature.

“But with thee will I establish my covenant, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.”

This gracious promise of Christ made to his pious worshipper Noah, was an assurance in its primary sense of the preservation of himself and family from death by the flood, but in its higher and secondary signification, Christ being the lineal descendant of Noah,

this promise had respect to that assurance given to mankind in the second covenant, into which the Deity had entered with our first parents. While the sacrifice of the Lamb, without spot or blemish, slain from the foundation of the world, was unequivocally declared, as the seed of the woman, who should bruise the head of the serpent in his natural person and image of man; the extinction of all other life in man universally, with the certified security of Noah and his house, a family, and as a family, an unit among the families on the face of the earth, demonstrated to this holy patriarch and ancestor of Christ, that the promised seed of the woman must assuredly be in some wise his descendant. This form of reasoning is designed to show objectors why genealogies were instituted by Jehovah; and that the doctrine of Christianity, which begins with a record of the Divinity of the Triune Godhead, then declares the purposed incarnation of the Son of God; and, lastly, by this institution of genealogies, God has given us the pedigree of the man Christ, from the first created of men, to the advent of the second Adam, God manifest in the flesh. The doctrine of Christianity must

most assuredly be that one and only true faith which ever came from the Deity, and which we are now privileged, and even earnestly and tenderly invited to possess, by line upon line, and precept upon precept, in the volume of holy writ. The intention of the Father in the volume of revelation being manifested to this end, that man should honour the co-equal divinity of the Son, even as they honour that of the Father.

We will now return to the deluge. The construction of the ark occupied one hundred and twenty years ; during which time, neither the exhortations nor denunciations of the approaching judgments by Noah (who was a preacher of righteousness) made any impression on the obdurate hearts of the licentious sinners of the earth ; nor was the sight of the ark, an open testimony of Noah's faith, of the least avail in their conversion. •

The assigned period of the Creator's clement and beneficent forbearance having arrived, the prelude to the execution of judgment was this :

“ And the Lord said unto Noah, Come thou and all thy house into the ark ; for thee have I seen righteous before me in this generation.”

The language just used by the Creator, first demands our attention ; it is not of an imperative or mandatory kind, but is replete with all the tenderness and compassion of the Saviour ; it exhibits the omnipresence of the supremacy of Christ's divinity as God, in the approaching and terrific tumult of the conflicting elements of earth and water, when the diurnal revolution of our globe on its axis, owing to the rugged inequality of its surface, would lash into opposite and tumultuous *conflict, the vast cataracts of descending and increasing water continuing to fall, without intermission, for forty days and forty nights.

The words "Come thou and all thy house into the ark," imply the immediate presence of Christ in the ark for the preservation of Noah, a type of Christ, and shortly about to be made the visible and only earthly high priest of the church of Christ in the new world.

The Creator, after this intimation of his will to Noah, thus continues to unfold the divine purpose.

"For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."

Noah's obedience to the Divine injunction, and his age, are then stated ; and on the expiration of the seventh, or Sabbath day, we are told :

“ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.”

An undeniable proof of Christ's co-equal divinity with the Father, next presents itself, for a refutation of the errors of sceptics. Of the beasts, of the fowls of the air, and of every creeping thing that creepeth upon the face of the earth, there entered into the ark agreeably to the numerical appointment of the Lord of all life, the male and his female. These were universally divested, for the time of their incarceration in the ark, of all that original wildness and ferocity, hitherto productive of a constant state of warfare with each other ; and which had, until this time, aided man in firmly establishing his dominion over the whole earth, agreeably to the original charter of his dominion granted by the Creator to mankind. Inferior creature life, unconscious of the impulse of that almighty power by which they were impelled and actuated, and exempted for a time from their natural dread and hatred of man, repair in

uniform and amicable association to Noah, and take their fitting and assigned stations of safety with him in the ark. The psalmist, in Psalm l. after speaking of the immolation of mere creature-life, and the insufficiency of the Levitical sacrifices for the continued propitiation of the sins of man, speaks thus of the divine omniscience of Christ :

“ For all the beasts of the forest are mine; and so are the cattle upon a thousand hills.

“ I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.”

When we have the omniscience of the Creator thus brought before us, and remember that a sparrow cannot perish without his cognizance, and that he has even numbered the hairs of our head. And, further, bear in mind that precisely the selected and specified number of inferior creatures to be made an exemption from otherwise universal death, resign their hitherto possessed propensities, habits, and those localities of life according with their condition in the scale of creation; and in obedience to the will of the most high God, their Creator, obediently proceed to the ark of Noah under a new impulse of feeling; the

object of their entrance into which was a hidden mystery to themselves. We may, after a survey of such astounding circumstances, lead the sceptic for farther proofs of the Creator's omniscience and omnipotence, the leading characteristics of his divinity, from this his universal power and control of all sentient life, to the exercise of his management and authority over all elemental matter, and fairly ask the unbeliever what less than the full possession of the properties of an infinite God, could allay and hush into instantaneous silence and submission, the boisterous and tumultuous conflict of the elements which he had created, by saying to the winds and to the waves, "Be still," "and there was a great calm." Creation and government belong, therefore, to the office of Christ. "

The entrance of Noah and his family, and the creatures into the ark, is given with minute precision; and as it concludes with matter highly and peculiarly interesting to the Christian church, requires insertion; it is part of Genesis vii.

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of

the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

“And the rain was upon the earth forty days and forty nights.

“In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.

“They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

“And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

“And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.”

The incessant and tremendous descent of rain having rendered the ponderous weight of the ark buoyant, it drifted about on the face of the waters in perfect security, as well from the increasing fury of the waters, accumulating beneath the rising and resisting surface of the

deep, as from the dangers of those frightful vortexes, which, owing to the earth's diurnal revolution on its axis, and the action of its rugged and unequal surface, were devastating the face of nature below, but an omnipresent Deity was omnipotently controlling all events for the safety of his future church. The universality of the flood is so well attested by the frequently discovered remains of the antediluvian world, deeply embedded by the adverse action of the waters, as well in continental as insular situations, that it would be waging a needless and endless war of argument to urge, what obdurate infidelity neither desires nor is competent to believe concerning this judicial and divine visitation. This much, however, may be fairly stated for the reflection of such individuals, that their Creator, who passed sentence on the serpent, on Adam, and on Eve, in the garden of Eden, and who also judicially disposed of the very different feelings of religious adoration offered to him by Cain and Abel, executed on this direful occasion the will of Jehovah, and awaits to execute more extensively the final intentions of the Deity, when that adjudged and ever-beginning

condition of the righteous and the wicked will be irreversibly fixed. Thus we see that creation, government, and judgment form the office of the Creator. The nature of the antediluvian punishment may possibly be of some use, should this book by accident fall into the hands of an individual indifferent to, or regardless of futurity; therefore the consequences of the flood will be cited from the Bible.

“And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

“Fifteen cubits upwards did the waters prevail, and the mountains were covered.

- “And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man :

“All in whose nostrils was the breath of life, of all that was in the dry land, died.

“And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

THE PURPOSE OF

“ And the waters prevailed upon the earth an hundred and fifty days.”

Christ's character, in his offices of Creator, Governor, and Judge of the quick and the dead having been briefly spoken of, we arrive at that important and interesting expression which directly concerns the church universal militant upon earth; when on the ingress of the last of the creatures to the ark, it is said, “ And the Lord shut him (Noah) in.”

But one door, by the express and absolute command of the Creator, was made for the ingress and egress of man and the creatures in a side of the ark, the design and dimensions for building which were furnished by the Creator, because of man's incapacity to comprehend the divine will in these necessary particulars. And the period of an hundred and twenty years having been assigned for the execution of the work, the laborious construction of this vessel, under the continued superintendence, protection, and incessant care of the Divine architect, was left to the man Noah; a priest of the most high God, and called a preacher of righteousness. Now this vessel was typical of Christ, and of the universal church; and

that one door of entrance in the side of the ark was also typical of Christ. "I am the door; by me if any man enter in, he shall be saved." But further, this door of entrance in the side of the ark, always open from the foundation of the world, and intended both for Jew and Gentile, was symbolical of that one wound in the side of the Saviour of mankind; and made faith imperative on us, alike in the human and divine natures of Immanuel the Son of God, and seed of the woman, or offspring of the female sex alone, as verified in the supernatural conception of the Christ; shewing us the necessity of faith in the natural image of Christ, which must assuredly be received by faith, as likewise the conviction of our Lord's divinity agreeable to the two-fold meaning of the name Immanuel, given to the Son by the Father before his birth of the virgin, and which forms the foundation of the Christian faith, which indeed is not merely an ancient religion, but was eternal with Jehovah.

Now as this ark contained the priest of God, and the numerically small remnant of the church of Christ, which is founded, as we

know from sacred writ, on the declared co-equal divinity of the Son with the Father ; the shutting in of the ark, and its consequent security, could not be left to man—not even to so perfect a man as Noah is represented to have been, in a most abandoned age—but must agreeably to the eternally-designed purpose and counsel of Jehovah, be the work of Christ from first to last.

In conclusion—with respect to the building up of the ark by this priest of God and preacher of righteousness, we are herein shown, that the Deity works in the visible sight of man for the salvation of man by human means ; for in the person of Noah we certainly behold a type of the priesthood of the order of Melchisedec, who, in being mentioned as he is in the sacred text as without beginning or end of days, is there made a type of Christ, the great High Priest of our profession. And, as Noah built up the ark under the instruction, superintendence, and protection of Christ, so are the priesthood appointed by divine authority, to build up the Christian church universal, now militant on earth, in the right way, which is

on the divine and human natures of Christ ; their preaching being based on that eternal, veritable, and everlasting foundation.

Having selected the deluge as the most impressive and beneficial mode of bringing the eternal divinity of the Creator before us in all that can relate to, or connect itself with the condition of man in this present evil world—and having shown the nature and connexion of Christ's offices of creation, government, and judgment of the whole world—the rest of the chapter will be taken up with considering Noah's exit from the ark, and the release of the creatures confined therein for their preservation. Noah's sacrifice, and the rainbow, appointed to be a token of the Creator's covenant against a future flood, will also be spoken of.

Some writers, thinking that the incessant descent of waters for forty days and forty nights was a circumstance not sufficiently fraught with horror, have, to the appalling terrors really attending upon the deluge, furnished us with the unauthorized addition of wind, thunder, and lightning. Not remembering that rain has a natural tendency to allay

wind, and that by making this man-created addition to the written word of God, they are acting in direct opposition to the most peremptory injunction of Jehovah; who in many parts of the sacred text, positively and with great earnestness of intention, solemnly enjoins no addition or diminution of his own sacred truth. But in this, as in every other instance, where man presumes weakly to believe that it is possible to aid the written Word of the Deity by human ingenuity, a failure ensues; as, directly or indirectly (of course unintentionally) the truth is perverted more or less, and these kind of deviations from, or additions to, the sacred volume, become prejudicial to the glory of God. On the assuaging of the waters it is written :

“And God remembered Noah, and every living thing, and all the cattle that was with him in the ark : and God made a wind to pass over the earth, and the waters asswaged ;

“The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.”

This is a very plain and decisive intimation, and amounts, or nearly so, to a declaration

that the deluge was not attended with an hurricane; neither in any edition of the sacred writings with which the writer of this work is conversant, is there the least mention of wind, thunder, and lightning, as the agents of the Creator, and employed by him during the deluge. So that by adhering to sacred writ, as we must believe the Word of God in preference to the word of man, therefore we may fully conclude—that the agency of the elements mentioned by commentators, but not by Jehoval was never called into action during the descent of those terrific cataracts of water that occasioned the flood.

The next sacred revelation informs us of the rapid subsiding of the waters, which absorption and evaporation would greatly accelerate :

“And the waters returned from off the earth continually : and after the end of the hundred and fifty days the waters were abated.

“And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.”

Notwithstanding the rapid decrease of the waters, it was not until the first day of the

tenth month that the tops of the mountains became visible ; forty days after which, Nôah opened the window of the ark, and sent forth two birds, a raven and a dove, birds of strong pinion, but very different in their modes of subsisting; to ascertain by their return to, or absence from the ark, if the waters were dried up from off the face of the earth. The raven, an unclean bird, finding on the tops of the mountains food agreeable to its taste and customary habits of life, does not appear to have returned for refuge to the ark, but went to and fro, until the waters were dried up from off the earth. The dove, a clean bird, and by nature of purer habits of subsisting than the raven, found the lower grounds whence she had been accustomed naturally to take her food heretofore, still covered with the waters, and nauseating food ungenial to her palate, returned unto the ark, when Noah "put forth his hand, and took her, and pulled her in unto him into the ark." Noah waited yet again seven other days on account of the Sabbath, "And again sent forth the dove out of the ark," which in this her second journey of exploration, on finding the earth dry, and fit

for habitation, continued to remain at large until the evening, in order to solace herself after her long and irksome abode with Noah in the ark. In this second excursion of discovery, the Creator appointed the dove to be an harbinger of comfort and assurance to Noah, of his approaching release from the ark, and restoration to the possession and dominion over the whole earth, agreeably to the original covenant made with Adam. For the dove on her re-entering the ark a second time since the flood, and which took place in the evening, having been divinely moved by the Creator, was found to have broken off and brought in her mouth a small branch of the olive tree unto Noah, "So Noah knew that the waters were abated from off the earth."

The detention of the dove in the ark was agreeable to the observed establishment of the Creator, because of his cessation from his original creations; after which we are told, "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Noah, therefore, acquainted with, and mindful of the Creator's institution of the

Sabbath, waited, as in all the other aforementioned instances, a last period of seven days more, being well acquainted with the divine immutability of the will of God, and desirous to act in conformity therewith, so far as his present condition in the ark would admit. The dove was therefore a third time released, "which returned not again unto him any more." After which the sacred revelation tells us :

"And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

"And in the second month, on the seven twentieth day of the month, was the earth dried.

"And God spake unto Noah, saying,

"Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

"Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that

creepeth upon the earth ; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

“ And Noah went forth, and his sons, and his wife, and his sons’ wives with him.

“ Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.”

The inferior creatures on their restoration to the earth and liberty, resumed their accustomed independence and different ways of life, agreeably to the originally-designed appointment of the Creator ; who, in their ever-varying organization of frame, had displayed such divine knowledge, by giving to each creature respectively, every required form of body and appropriate animal power, that nothing less than the omniscience and omnipotence of a God infinite could possibly bestow on them. And in which, their original state according to the blessing of the Lord and Giver of all life, they have since continued to multiply and remain, for the purposes of future production agreeably to the appointed order of nature.

On the departure of mere creature-life from

the ark, Noah, pronounced "perfect" by his Creator previous to the flood, betook himself to the first duty and most exalted privilege, of which the reasonable soul of an accountable being can avail itself:

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."

When we are told that Noah builded an altar unto the Lord, it is not material for argument whether this altar (typical of the altar on Mount Zion) was composed of a mound of earth, or, what is more probable, formed of stones disrupted by the furious violence of the flood from Mount Ararat, we see that the law of sacrifice, no matter whether written or traditional, was clearly understood and practised: probably, from its first institution in Eden, where the Creator clothed our first parents with skins, it had descended as an appointed and observed part of the ritual of the church of the old world. It is also probable that this act of adoration here offered to Christ the Creator, was a prefiguration of the future spiritual glory of

the Christian church, for we must connect the law and the gospel whether traditional or written, where the adoration of the creature is accepted by the Deity, and never on examining the divine will, lose sight of the Levitical shadows of the law, in connexion with their antitype, the Immanuel, sacrificed as the termination or end of the law of sacrifice, of which law it has already been shown that the Redeemer was the beginning.

Christ the Creator accepted the pure and spiritual worship of holy Noah, and declared, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." This assurance on the part of God was a guarantee against the danger and apprehension of any succeeding flood, like the universality of the deluge, and which had interrupted the seasons. The Creator then bestowed this blessing on Noah and his descendants. Genesis ix. :

"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

"And the fear of you and the dread of you

shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea ; into your hand are they delivered.

“ Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things.

“ But flesh with the life thereof, which is the blood thereof, shall ye not eat.

“ And surely your blood of your lives will I require ; at the hand of every beast will I require it, and at the hand of man ; at the hand of every man’s brother will I require the life of man.

“ Whoso sheddeth man’s blood, by man shall his blood be shed : for in the image of God made he man.

“ And you, be ye fruitful, and multiply ; bring forth abundantly in the earth, and multiply therein.

“ And God spake unto Noah, and to his sons with him, saying,

“ And I, behold, I establish my covenant with you, and with your seed after you.

“ And with every living creature that is

with you, of the fowl, of the cattle, and of every beast of the earth with you ; from all that go out of the ark, to every beast of the earth.

“ And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.

“ And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. •

“ I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

“ And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

“ And I will remember my covenant, which is between me and you, and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh. •

“ And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

“And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.”

This covenant, now in full force, it has been judged right not to abridge; and of the rainbow, a token of this covenant, it will now be right to speak.

The original cause of the rainbow will be found in the works of the Creator on the fourth day. *Genesis* i.

“And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

“And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

“And God set them in the firmament of the heaven to give light upon the earth,

“And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

“And the evening and the morning were the fourth day.”

As the flood was not designed to effect any alteration in the planetary system of the heavens, nor alter the diurnal revolution of the earth, all the effects of the original creations of nature must in their results have been always the same; and the rainbow, the effect of reflection and refraction, and which occasionally impresses the cloud coming between us and the sun with all that beautiful and diversified hue of collected colours, so difficult to distinguish where the difference of shade first begins, and yet of such distinct variation at a distance from their origin: this rainbow belongs, therefore, to the works of the Creator on the fourth day, and it must have been as universally known and admired by the antediluvian world as the full or new moon could have been; therefore the Deity seizes upon and presents Noah and us with what was common to the observation of men, women, and children, in the old world as well as in the new, and which was as frequent and familiar in its appearance before the flood, as it continues to be at this time. Hence it was that the Creator selected

the rainbow, a natural production, and known to man universally, as a token of his covenant, that through time no universal deluge should ever succeed that first, from which Noah the ancestor of Jesus Christ was preserved.

So much would not have been said concerning the rainbow, had not its appearance prior to the deluge been made (and continued to this day) a matter of doubtful speculation with men of very eminent literary attainments, and greatly the superiors of the writer ; who, in presuming to offer an easy solution of what has hitherto been regarded of an intricate nature by many, has thought it right to refer to the creation, and the original arrangement of matter, and to pursue the course of nature through her progressive and final result in the rainbow.

In conclusion, the writer respectfully begs leave to remark, that when the Deity teaches man by sensible means, the simplest, most evident and familiar objects are generally selected as a means of tuition and instruction: and, without designing to offend authorities of greater competence for decision, than he may be possessed of, he has thought it right to sub-

mit the poverty of his own very limited notions to his superiors for examination.

We will now conclude with some observations concerning the particular structure and dimensions of the ark; and instead of indulging in any useless severity of language against men entertaining, and fond of advancing atheistical opinions, it may by possibility be a better and more judicious mode of acting, briefly to explain why they are so defective and uninformed in all that relates to the divine truth, and the eternal purposes of Jehovah. Sceptics in general are not defective in intellect, but are pretty frequently of a warm irritable temperament of feeling, and gifted with a quick sense of perception and hasty decision, which qualities must necessarily fail, when grasping at what finite capacity, in its highest perfection, can but imperfectly comprehend. Unbelievers, led by superficial investigation first to doubt, and then openly and positively to deny the truth of God, are not aware of this fact; that by exalting the knowledge of man above the omniscience of Jehovah, they themselves, by the indulgence of the very satanical pride, are erecting an insuperable barrier between themselves and every possible

approach to the light of divine truth, whereas the christian approaches the word of the most high God in deep humility and reverence, conscious that where there is not an humble, docile, and teachable spirit, even revelation can avail him nothing. Pride, therefore, in conjunction with a desire (it is greatly to be feared) to indulge depraved nature in what is contrary to the precepts of God, is found anxiously exerting itself to contravene and pervert the awful and solemn truths of our holy religion; and hence it is, that on very insufficient and untenable grounds, atheism is put forward, to impugn the veracity of the Creator. Thus we find, that on account of the supposed inadequacy of the dimensions of the ark, for the accommodation of its inmates with their necessary provision, the scriptural account is rejected. These same sceptics are regardless of what their fabled antiquity presents them with, in the exhibition of all that impiety and ignorance, which is owing to the total incapacity of reason unaided by revelation attaining to any just conceptions of the divine properties; but even these proofs are constantly with those persons that cavil against the truth, conveniently or perhaps inadvertently over-

looked, whenever premeditated contradiction is deliberately intended to be advanced in direct opposition to an absolute fact. It ought not, therefore, to surprise us, that those who admire and cite the example of the licentious ages of the world, should forget the impiety and immorality of antiquity so congenial to the taste of the natural man, who neither desires to hear of the universality of the deluge, nor of the preservation of the church of Christ by means of the ark, such truths being neither agreeable to his feelings, nor congenial to his way of life. Yet, if objectors would nicely examine the cubic dimensions* of this vessel, its amazing and enormous tonnage will be found amply sufficient for the magnitude of the occasion for which it was built; it therefore only remains to point out the most probable form of a vessel, which had the all-wise God for its superintending builder.

In advancing any speculative opinions con-

* Extract from "Scripture Biography," by the late learned and pious John Watkins, L.L.D.

"Allowing the cubit to be eighteen inches, it will make the ark to contain one million seven hundred and eighty-one thousand four hundred and thirteen tons." Who ever heard of a vessel of such tonnage?

cerning the model of the ark, we must lose sight of that improved and increasing celerity of motion, the practical result of mechanical ingenuity, rendered desirable and necessary in the rapid transmission of property and armed power by maritime conveyance, and where conjectural opinion is left in a great measure to the very fallible exercise and discretionary power of the reader or writer, our respect must first be had to the omniscience of the Creator of the universe. And this is, in reality, to begin with the Beginner of all things, under whose direction and personal superintendence this enormous vessel was constructed, and whose prescience, before the commencement of Noah's labours, had present to his all-seeing eye, its progress, completion, and the amount of every different description of life rescued from the ruinous inundation of the deluge, eternally before him. Now, in an event which finds no parallel in the occurrences of the history of the world, we must be careful, in the exercise of rational supposition, to have respect only to probable events, evidently resulting from, and appertaining to, an omnipotent and incomprehensible power. First, then,

with respect to the frame of the ark, in the absence of actual communication on that head, (and which the Creator withheld, because not necessary to the salvation of man) it may justly be inferred, that the ark was built with a flat bottom, which, in the outset, would render needless all that immense labour unavoidably attendant upon the excavation of a dock; besides, a vessel modelled in this particular way, would be found to possess a superior power of buoyancy, be less agitated by the violence of the waves, and would not be liable to receive an inclined* motion when first put in action, by the alarming descent of waters, and their tumultuous violence on the surface of the earth, and which would subject a vessel constructed as ours generally now are, to the danger of being bulged, and consequently wrecked in the commencement of the very act of floating. To this evident security must also be added all the additional advantages of increased room for stowage, which a flat-floored vessel would possess beyond one of any other construction. And although the safety of the ark, or church of Christ, (I speak after

* This inclined position, by seamen, is called *heeling*.

the manner of a man) could not be dependent in any possible sense on human contingencies, yet, in reasoning on super-human events, it is plainly and indubitably both the duty and prerogative of a writer; though with no great chance or prospect of converting atheistical objectors to the truth, yet in the full and indisputable right of guarding others against unwarily adopting heretical opinions; thus to speak. In conclusion, a flat-floored vessel, on the subsiding of the waters, would be again found to possess all the benefits of those qualities, of taking the ground, the advantages of which she had already proved herself to possess, when the adverse action of the rising and descending waters first put her into motion at the commencement of the deluge, and which continued to ensure her safety during the flood, and her final security when grounding on mount Ararat.

Having, as briefly as circumstances could well admit of, shown that creation, government, and judgment are vested in the Lord Jesus Christ—spoken of the rainbow as a guarantee against the universality of another flood—and concluded by offering some reflections respect-

ing the ark; we will return in the next chapter to the meaning of the words "image" and "likeness," mentioned by Moses in the sacred history of the creation of man, and then pursuing the course of events, will connect the import of the word Image with that amazing mystery and mercy of God manifest in the flesh, agreeably to what has been through time predictively declared in the inspired volume of the truth of the most high God.

CHAP. XIII.

A Recapitulation of some of the leading Particulars of this Work, given in a condensed form, as Introductory to an Examination of the meaning of the word "Image" taken in connexion with the birth of Christ.

IN speaking of the divine properties at the commencement of this work, it has been said of Jehovah, that He only is eternal, self-existing, immutable, and the supreme Creator of all things, and that the Divine Essence or Spirit alone constitutes infinite and infallible perfection. And seeing that what is infinite is not capable of increase, or liable to mutation or diminution in any perceptible sense or conception, or acceptation with man; it follows, that a sameness with self in each and all the persons of the divine Godhead of Jehovah, eternally did, and must in perpetuity constitute the co-equal divinity of all the Persons, in all that belongs to and forms their same spiritual likeness; which must, therefore, be alike divine in each of the distinct

Persons by general unity of their one and the like immutable Spirit; in verification of this opinion, Moses in communicating the inspired history of the formation of man (a knowledge of which could alone proceed from the infinite wisdom of an omniscient God) sets out in the commencement of that revelation with the eternally-designed doctrine of Christianity, by declaring the purposed incarnation of the Son of God previous to the creation of man, and with a demonstration, or rather by a declaration, of the eternal co-existence of the divinity of the Triune Godhead, saying, "Let us make man," language of the most perfect and unequivocal co-equality, and which, falling from the mouth of Jehovah, could only with most perfect consistency and propriety be offered and received by his divine Fellows in the Godhead. The sacred text confirms this very evident and Christian truth, and leaves nothing problematical with respect to the spiritual universality of the different Persons in the Godhead, but further gives us a record of their personal distinction, in the plainest form of words. Where a perversion of the sense of what is so directly said is in point of refutation

an impossibility, and the amount of all the subtilty that the sophist can, in the form of argument, adduce, is thrown in insignificant and unavailing prostration before the divine accordance of this convincing truth, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." So that the Trinity in Unity, and Unity in Trinity, is their same spiritual likeness; and when Jehovah says, "Let us make man," he begins by exhibiting a record of the co-equally divine Persons in the Godhead, because man's views of the creation are necessarily finite, and the Godhead alone co-equally infinite. Therefore, as heretofore advocated in this work, it is indispensable "that we worship one God in Trinity, and Trinity in Unity." And the most orthodox fathers and eminent divines in all ages of the church have, in the faith and authorized truth of holy writ, asserted the co-equal divinity of the one true God, in the distinct Persons of the Godhead, in order to guard us against impious and heretical perversions. And these holy and pious men have spared no pains to show us the impossibility of distinguishing

the like divinity of the Son and the Holy Ghost as inferior in part or in whole with that of the Father, because the divinity of a one spiritual and supreme God cannot be otherwise than equal to his same spiritual self.

From a record of his own divinity, or a declaration of the Trinity of the Godhead, Jehovah makes a very visibly intentional deviation or transition, and, in order to confirm individual personality beyond all reasonable doubt or objection, speaks of the twofold natures of Christ as man and God most clearly, using a pronoun of the singular number in the following direct manner, "So God created man in *"his"* own image, in the image of *God* created he him : male and female created he them."

And on a point of such vital magnitude to the Christian faith, that objectors might be left without the least plausible plea whereon to ground their infidelity, the Almighty thus points out and confirms the Creator :

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him ; and without him was not any thing made that was made.

"In him was life ; and the life was the light of men."

Finally, at the 14th verse we have this assurance and confirmation of Christ :

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The first and most significantly striking declaration of the birth, and human and divine natures of the Messiah, was made on the lamentable fall of our first parents in Paradise, when it was most expressly declared that the seed of the woman should bruise the head of the serpent. And in this instance the words, "Seed of the woman" are restricted to one particular seed—as the seed of Abraham, the seed of David, of the tribe of Judah, or the seed of the virgin-woman, a descendant of Abraham, and of king David. And as such, the seed of the female sex alone, specifying a superhuman conception, the issue of which should exclude every possible sense of human paternity ; yet should most evidently, in its

derivative nature and substance, be man, and in the fashion or natural image of man, agreeably to the material substance of its only human and maternal parent. Which is thus verified by the prophet Isaiah (ch. vii. 14,) "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This name positively implies, or rather declares, that this Son, thus alike supernaturally conceived and born, should, in his own person and natural image of man, be both God and man in one Christ. And, agreeably to the will of Jehovah, "for it is appointed unto all men once to die," should be subject, according to the general law of nature, to mortality, agreeably to the nature of his earthly parent; which the declared purpose of his incarnation, before life was given to the first-made man, plainly certifies. While the angel Gabriel on declaring to the virgin-mother of our Lord that she should give birth to the Messiah, most expressly testifies to the eternal divinity of Christ, by declaring, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing

which shall be born of thee shall be called the Son of God." And the divine Word clothed with our human nature must, of necessity, be the eternally-begotten Son of the Father, "whose goings forth have been ever of old, from everlasting." Indeed, when examining any circumstance relative either to the natural birth or person of the Christ, the great difficulty of a Christian consists in clearly discriminating between the divine and human natures of the Mediator, so much mistaken in the early ages of the church, and which gave rise to the just and judicious discriminations relative to that vital and intimate union of the spiritual and natural person of Christ, as exhibited in the Creed of St. Athanasius. But these things the unwise atheists cannot understand as regards the Mediator, neither with respect to his divine nor human character, disregarding as they do that in him they live, and move, and have their being.

The birth of Christ as given us by the Rev. Stephen Charnock, B.D., in his very admirable *Work on the Divine Providence*, contains in a very condensed shape so many particulars, that

the following extract, it is hoped, may prove acceptable. Mr. Charnock, in speaking of Christ, thus observes :

“There is an observable consideration to this purpose, how God’s ends are far different to man’s, in the taxing of the world by Augustus. Augustus, out of pride to see what a numerous people he was prince of, would tax the whole world. Some tell us that he had appointed the enrolling of the whole empire twenty-seven years before the birth of our Saviour, and had proclaimed it at Tarracon, in Spain : but soon after this proclamation, Augustus found a breaking out of some stirs, and therefore deferred his resolution to some other fit time, which was the very time of the birth of Christ. See now God’s wise disposal of things, in changing Augustus’s resolution, and deferring it till the forty-fourth year of his reign, when Christ was ready to come into the world ! And this, by giving occasion, yea, necessitating Mary to come from Nazareth, where Joseph and Mary dwelt, who, perhaps being big with child, without this necessity laid upon her by the emperor’s edict, would not have ventured upon the journey to Bethle-

hem. There she falls in travail, that so Christ the seed of David, being conceived in Nazareth, should be born at Bethlehem, where Jesse lived, and David was born !

“ How wisely does God order the ambition and pride of men to fulfil his own predictions, and to publish the truth of Christ’s birth of the seed of David, for the names of Joseph and Mary were found in the records of Rome in Tertullian’s time.”

At the time of our Saviour’s birth, that is to say, at the time when the regal dignity of Israel was, agreeably to prediction, both lost to the royal tribe of Judah and house of David, or, speaking more directly, at the time when Herod the Edomite reigned in Judea; the advent of an extraordinary personage on the earth was looked for in the East with universal expectation and anxiety. 3

The birth of the Saviour was first revealed to shepherds keeping watch over their flocks by night, by a choir of angels declaring to them “ Tidings of great joy, and that a Saviour was born unto them in the city of David, who was Christ the Lord.” The sign by which they should know this child, was then given unto

them, agreeably to which Christ was found in a manger in the stable of the inn, where Joseph and Mary had put up at, there being no room in the inn, by reason of the immense concourse of people which thronged this city of David for the purpose of registration, Bethlehem being the city of their tribe, and to which they had resorted agreeably to the edict of the emperor Augustus.

Although the birth of Christ was thus, as we see, first announced to the Jews, yet a divine communication of the same fact was also made to the Gentiles, being an eminent proof, among many which might be added from the sacred writings, that in the most benighted ages of the world, Jehovah never so absolutely abandoned and forsook the benighted Gentile nations of the earth, as the natural seed of Abraham had hitherto been pleased, and still continue uncharitably to assert, thereby robbing the Creator of his endearing prerogative of mercy, and judicially assuming the right of consigning the Gentiles of the earth to everlasting misery. The Gentiles, according to the predicted mercy of the

Deity, were, on the rejection of the Jews, to be made partakers of the grace of God, and inheritors of the kingdom of heaven, by the light of the gospel, and faith in the salvation of man by the sacrifice of Christ, and on the birth of the Saviour received a first revelation of that event according to the following extract from the sacred text. Part of Matthew ii.

“ Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

“ Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

“ When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

“ And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

“ And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet :
“ And thou Bethlehem, in the land of Judah,

art not the least among the princes of Judah : for out of thee shall come a Governor, that shall rule my people Israel.

“Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

“And he sent them to Bethlehem, and said, Go and search diligently for the young child ; and when ye have found him, bring me word again, that I may come and worship him also.

“When they had heard the king, they departed, and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

“When they saw the star, they rejoiced with exceeding great joy.

“And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh.

“And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.”

The birth of Christ, or of the seed of the woman, first demands our notice ; and on looking at the origin of life in the first Adam, who was of the dust of the ground, earthy, we see in his immediate affinity to the earth, an image, figure, or mere earthy nonentity ; in every respect as incapable of aid or concurrence, as it was unconscious of that omnipotent power of the Holy Ghost, by which that dust of the ground was divinely acted upon, and by conversion became the body of man, or was man's human flesh with a reasonable soul distinctly subsisting. The commencement of life in the Son of God, was by the agency of the same almighty power ; and Bethlehem, the assigned and prophesied place of his nativity, had been pointed out between eight and nine hundred years prior to the birth of the Redeemer taking place. While as Joseph and Mary did not reside at Bethlehem, the influence of God's all-controlling power in the universal government of human affairs, was most wonderfully manifest, by which the birth of Christ took place at that city, in conformity with prophecy.

It will now be necessary to examine the nature of that worship which these eastern

sages and foreigners paid to the Son of God. It is not material whether these eastern sages were Persians or Bactrians, as some commentators have supposed, it is abundantly sufficient for all the reasonable ends of exposition, that they were both Gentiles and aliens ; and thus viewed in their character of foreigners, we must bear in mind, that had Christ's kingdom been merely temporal ; which, from the infallible verity of the sacred scriptures we know that it was not ; yet even in that case, no earthly potentate was entitled to, or could receive an act of fealty, allegiance, or homage from the subjects of a foreign power. The worship, therefore, thus reverently tendered to the newborn Son of God by these spiritually wise men who came from the east, was spiritual worship ; they had a knowledge of, and were worshippers of the only true God, a divine communication of whose birth had been made to them ; they were miraculously guided and conducted by a star, which became stationary on arriving at the house where Christ was, the eternally appointed spiritual King of Jew and Gentile ; and in the adoration of these eastern worshippers, we have a token of the calling in

of the Gentiles, aliens to the natural stock of Israel (Jacob,) who are here made the representatives, or an early type of the Christian church. Nor must we fail to remember that this divinely ordained act of spiritual reverence, is an undeniable demonstration openly and evidently designed to exhibit the co-eternal and co-equal divinity of the Son with the Father, who herein shows us that he has given Christ to be the head over all things to the church.

Had these eastern Gentiles been left to their own discretion, the mandate of the king, and their respect for the authority of a sovereign in whose dominions they were but regarded in the light of wayfaring men, might have induced their return to Herod ; especially as the king's openly professed purpose of worshipping Christ was in accordance with their real sentiments. But the omniscience of the searcher of all hearts was again manifested, Herod's concealed intentions of the death of Christ rendered abortive, and his specious and hypocritical appearances of reverence for Christ (intentionally assumed and openly professed to be in accordance with the real sentiments of these

strangers) was made, by the divine interposition of the Deity, of no avail ; for we are directly informed concerning them :

“ And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.”

Thus we are furnished with a plain assurance that everything originated with, and was from first to last, as regarded these wise men, under the immediate control of Jehovah, who not only superintended the personal security of those pious worshippers in their journey to Judea, but directed their safe return into their own country by a way different from that by which they had entered Herod's dominions. We further find the Deity admonishing Joseph in a dream, to take the young child and his mother, and to flee into Egypt ; where he continued to reside in obedience to the divine mandate ; and quitting that country when given to understand that Herod, who sought the young child's life, was dead ; by which descent of Christ into Egypt, the divine truth of another scripture was realized, which had declared, “ Out of Egypt have I called my Son.”

The birth and personal security of Christ

being spoken of, a query of a two-fold kind becomes inevitable, which must embrace and infold both the divine and human natures of the Redeemer, and which double interrogation, with its requisite answers, will conclude this work. That question is the following one : Who and what is the person, and the supernatural birth of that personage here spoken of ?

I answer, that it is Jehovah-Jesus, and his birth ; it is he, of whose co-equal and co-eternal divinity the first-named person in the Godhead, in the universal purpose of the Trinity, thus spake, prior to the Creator of all things making man, " Let us make man in our image, after our likeness." The word " us " is addressed to the divine Trinity in common, there being no essence or created intelligence equal or comparable to the supreme God, who alone is eternal, self-existing, immutable, and the Creator of all things, by the co-equally divine and omnipotent power of God, his Word made flesh ; and without whom was not any thing made that was made. This language, " Let *us* make," &c. could only with perfect and just consistency, be addressed to the immutably divine persons of the Godhead, and is

therefore positively spoken to them ; and even to think otherwise, is an impious contradiction of God's sacred truth. This language of co-equality is brought forward when a creature designed to be a partaker of the eternal and indestructible divinity of his Maker, was about to be formed out of the dust of the ground. Jehovah, therefore, when purposing to make man, thus shows the divine dignity of man, and his grand and peculiar distinction above all the other creatures, by the possession of a reasonable soul or spirit with human flesh subsisting ; and the more to impress his own peculiar creature with a sense of the immortal nature of that restless and invisible indweller with which this highly distinguished being was to be invested, God begins his revelation concerning man with a record of the like divinity of the Triune Godhead, which the sacred writings subsequently and plainly thus confirm by this declaration of their personal and eternal divinity, " For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." Therefore, as " God is a Spirit," this oneness can alone be found in

their one spiritual likeness, which constitutes one God. Again, the language of Jehovah declares the purposed incarnation of one of the co-eternally divine persons; and who, therefore, being God infinite, must of necessity be both God and man in his own particular person, and the intimate and vital union of both natures constituting God and man in a person of the Trinity, has been accordingly realized to us in holy writ, in the person of the Creator, God the Word made flesh.

On the transgression of the Adam, the prophetic promise that the seed of the woman should bruise the head of the serpent, must be received as relating alike to the incarnation, birth, and sacrifice of Christ; and in that its comprehensive and complete sense, that the seed of the woman, or of the female sex only, must exclude human paternity, and, agreeably to scripture, be the Son of God, and also, in right of his own spiritual divinity, a fellow or equal with that divine Father: but yet in his person a material substance derived from the mortal nature of his only earthly parent, and, consequently, in the natural image of man, subjected to that mortality, which, agreeably

to the order of nature, has become the common fate of mankind.

But, further, the birth and person in question are those of that eternally purposed and "prepared" body of the Lord Christ, presciently appointed for sacrifice, agreeable to the determinate counsel of Jehovah, as the only sufficient atonement for the sins of man, and of whose human nature, with those properties and qualities common to man in general, the evangelist thus speaks, taking especial care to begin with the Redeemer's eternal divinity :

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life.

"(For the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life, which was with the Father, and was manifested unto us.)

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father and with his Son Jesus Christ."

In this language the evangelist undeniably demonstrates to us, by the confirmation of every perceptive sense deemed requisite by the omniscient Creator, and given to man for his guidance, instruction, and rational conclusion, that the word "image," used by Moses in Genesis i. 26th 27th verses, does, and undoubtedly only can relate to the natural image of Adam, of Christ, and of man universally. And, further, that as God is a spirit, the word "likeness," mentioned in the 26th but not in the 27th verse of the said chapter, is applicable alone to the co-equal Spirit of the divine Trinity of the Godhead, and which is invisible. Therefore, when Moses by inspiration says, "Let us make man," &c. he begins (looking at the record of the divine Persons in the Trinity) with the like Divinity of God the Father, God the Son, and God the Holy Ghost, even with the Lord God Jehovah, because these three are one, in the likeness of their spiritual essence.

This book was begun on Saturday, February 27th, and finished on Saturday, May 15th, 1841. It did not require great mental exertion, as it consists principally of extracts from a larger work, the publication of which depends on the reception which the public may be pleased to bestow on this small volume.

THE END.

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